

NAISHKARMYASIDDHI

By Suresvaracharya



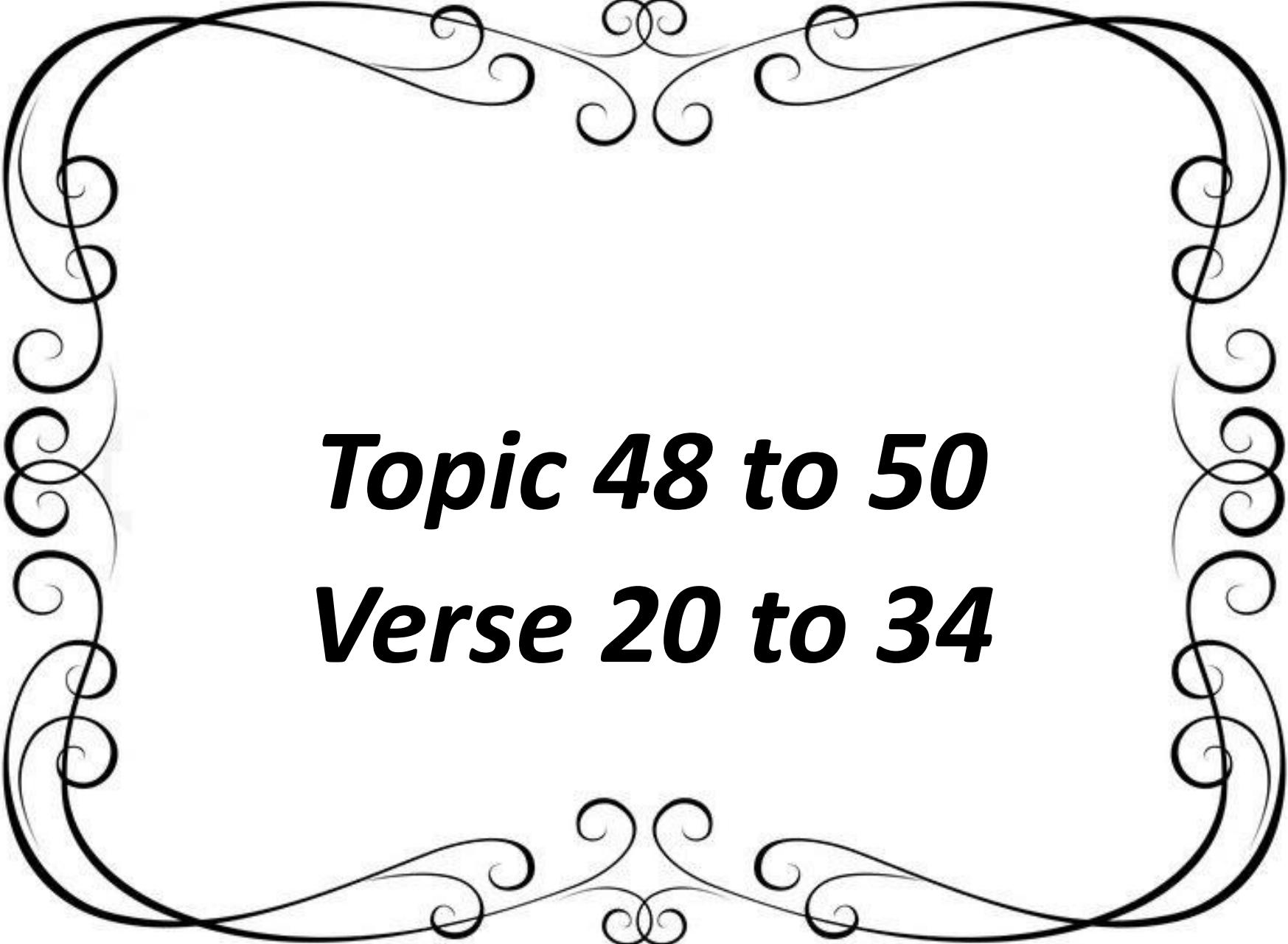
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Topic 48 to 50
Verse 20 to 34

Verse 20 – Introduction :

तयोः कूटस्थ-परिणामिनोः आत्मानवबोधः एव
सम्बन्धहेतुः, न पुनर्वास्तवः कश्चिदपि
सम्बन्धः उपपद्यते इत्याह ।

*tayoh kūṭastha-parināminor ātmānavabodha eva
saṃbandha-hetur na punar vāstavah kaścid api
saṃbandha upapadyata ity āha*

The cause of the relation between the immutable Self and the changing intellect is the ignorance of the Self alone. No real relation whatsoever [between them] is tenable. So it is said. [Introduction – Chapter 3 – Verse 20]

Secondary self	Primary self
Anatma	Atma

Intimately, inseparably together

- I → Mixture of mind + Atma.
- Mind itself can't say I, Atma itself can't use I.
- Ignorant has mixed them up and difference not understood.

Jeeva not aware

- Higher Atma component for him.
- Kutasta, Satyam
- Changeless
- Lower, Mithya Anrutam mind – Ahamkara component for him.
- Parinami
- Changing self.

- Therefore, there is Anyonya Adhyasa, mixing up.
- Anyonya between secondary Parinami self and Kutasta self.

a) Atma Anavabodhaha :

- Because of ignorance of the fact that I am mixture of two things, one is higher Satyam, other is dependent Mithya.

b) Satya Anruta Mithuni Kritva :

- Adhyasa Bashyam.
- Because of confusion.

c) Anavabodhaha Eva Sambanda Hetu :

- Relationship is struck even though I can't have relationship with the mind.
- Higher I can't have relationship with the emotions of mind.
- Still I make connection and say I am sorrowful.

Atma Anavabodha Eva :

- Because of ignorance, difference between 2, relationship is struck.
- For sake of transactions, perfectly fine.
- Mind can never be free from thoughts at any time except during sleep or in Samadhi.
- Mind bound to have thoughts all the time.
- Thoughts will be Sattvic, Rajasic, Tamasic.
- **Like Body has, healthy, unhealthy condition, fluctuating all the time.**
- **Mind will also have healthy, unhealthy conditions all the time.**

Vidyaranya – Panchadasi :

- Healthiest body and mind subject to Jvaram.
- No 100% free body / Mind.
- Mind fluctuates because of 3 Gunas – Sattva / Rajas / Tamas
- Any mind disturbed due to empathy, while hearing of even distant, remote tragedies.
- Mind designed to empathise with environment.
- Freedom never at mental, Ahamkara level, Vyavaharika level.
- We don't have ownership or contributorship w.r.t. mind.

Verse 20 :

सम्यक्-संशय-मिथ्यात्वैः धीरेवेयं विभज्यते ।
हानोपादानताऽमीषां मोहाद्-अध्यस्यते दृशौ ॥ २० ॥

*samyak-saṁśaya-mithyātvair ddhir eveyam vibhajyate
hānopādānatā 'miṣām mohād adhyasyate drśau*

This intellect alone undergoes differentiation as valid, doubtful, and erroneous cognitions. Their appearance and disappearance are superimposed on the consciousness due to delusion.
[Chapter 3 – Verse 20]

a) Dhihi Vaibajyate :

- Mind going to be associated with Viseshyata, influenced, by varieties of thoughts.

My Mind	Cosmic Mind / Ahamkara
<ul style="list-style-type: none"> - Blissfully ignorant of all pains in other parts of the world. 	<ul style="list-style-type: none"> - Never free from Vrittis of pains.

- Bhagawans Moksha also only as Paramartikam Brahman only.
- Sarvagya Bhagavan also, disturbed.
- Jeeva and Ishvara Svarupa Drishtya, Sakshi Drishtya free.
- Have Samyak Jnanam, right knowledge, Sattvic Vritti.
- Rajasic Vritti – Pain.
- Tamas Vritti – Mithya Jnanam.
- 3 types of Vrittis for Jeeva and Ishvara, belonging to secondary self.

- What we do?

b) Mohat :

- Because of our delusion.

c) Drishtou Adrishyate :

- Don't realise Vyavaharic emotions of pleasure and pain belong to Mithya Mind.

d) Adhyasyate :

- Choicelessly superimposed on real I, Sakshi which alone really exists.

e) Drishou – Sakshi Atma Chaitanye :

- Drishi, Chaitanya Atma.

- **Upon real I, reality of Adhishtanam is transferred to emotions.**

- Borrowing reality from Atma, unreal emotions become real.

- **Unreal fictitious movie becomes reality, borrowing reality from screen.**

- Lifes fiction becomes fact, tragedy and comedy, entertainment only, when it is fiction, not real.

- **Life mixture of tragedy and comedy only if taken as Nataka, Drama, fiction, then entertainment.**

- If I forget that, it becomes serious Samsara.

- By remembering my real nature, convert life into entertaining fiction.

- **By forgetting my real nature convert life from fiction into fact, burden.**

- If function is a fact, will do Namaskara to Bhagawan and pray – “Hope this is my last birth” will hate life, pray for Videha Mukti which is escaping from the world.
- If I understand Naishkarmya Siddhi, will convert this tragedy also into another fiction.
- It is continuous Drama going on.

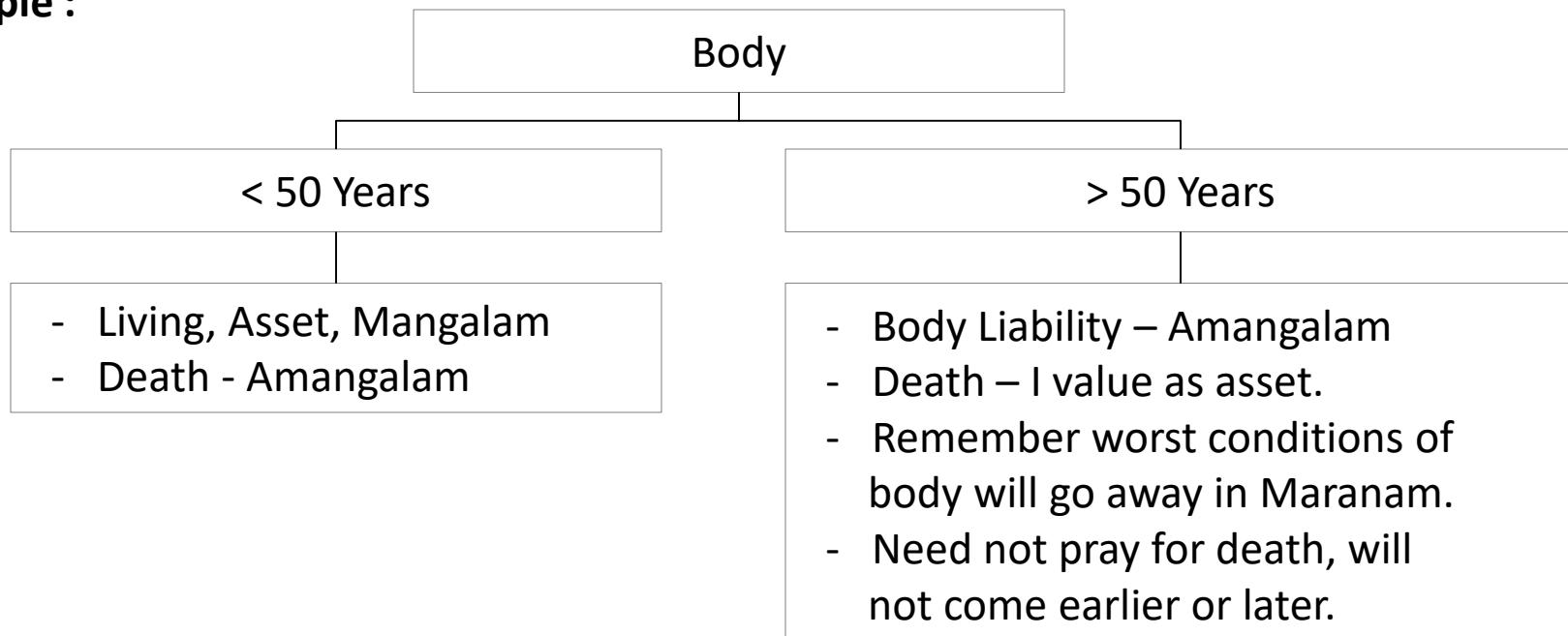
f) Amishaan Hanah Upadanata :

- Hanah – Departure
 - Upadanam - Arrival
- } Of comedies and tragedies

g) Adhyasate Drishvatau :

- Is superimposed on my real self.
- Beauty of life is, everything is an asset and liability.

Example :



- Brahman to say I exist requires body and mind complex.
- Let us own up Brahman with asset and liability.
- **Letting Drama to go on is Mukti, liberation.**

h) This freedom is lost because of Adhyasa, Hanah – Upadanat – Amisha :

- Arrival, departure of emotional modifications.

g) Samyak Jnanam – Mithya Jnanam and Samshaya Jnanam :

Gita :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

śrībhagavānuvāca
prakāśam ca pravṛttim ca
mōhamēva ca pāṇḍava ।
ta dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed Lord said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]

- Very important verse.
- Even Jnanis mind will go through :

Prakasham	Pravirthim	Moham
Sattva	Rajas	Tamas

- Not pleasure only.
- Na Dveshti Nivrittani – when painful Vrittis come, Ahamkara centric, no hatred.
- Na Nivrittani Kankshati.
- **Jnani entertains Sakshi centric Vritti, this pain belongs to the mind, mind has to go through certain thoughts, some unavoidable, Vyavaharikam.**
- Jnani has objectivity w.r.t. Mithya world – Body – Mind complex, Phenomenon in Vyavaharika Avastha.
- **Jnani maintains Sakshi centric Vrittis inspite of other worldly Vrittis.**

Verse 21 – Introduction :

कुतः कूटस्थ-आत्मसिद्धिः इति चेत्, यतः ।

kutah kūṭasthātma-siddhir iti ced yataḥ

If it be asked : "How is the immutability of the Self established?" it is for the following reason.
[Introduction – Chapter 3 – Verse 21]

Example :

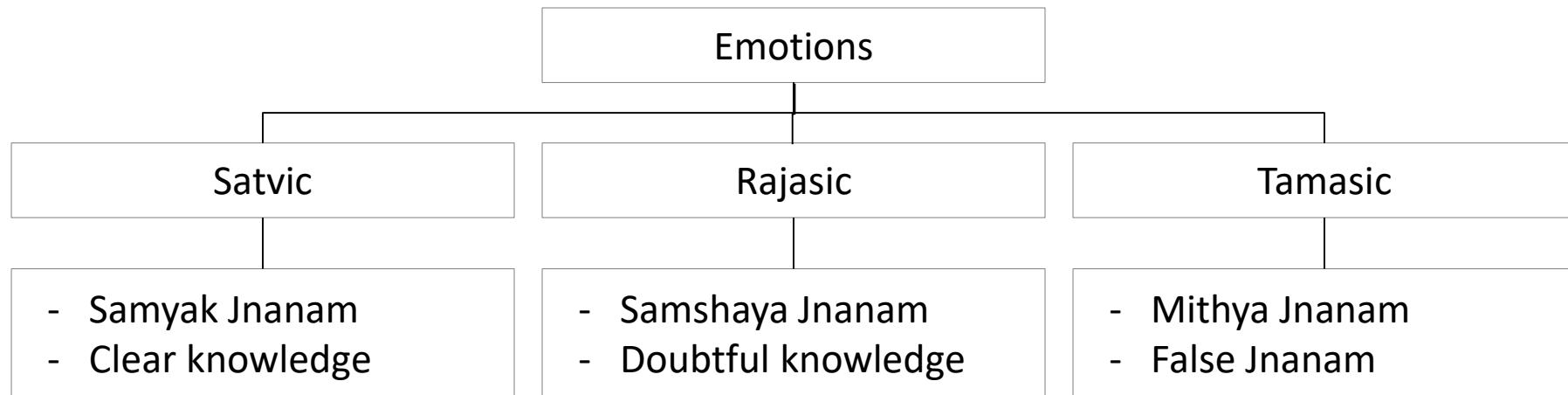
- During marriage “Ghetti Mela” while Thali Mangalyam.
- You produce lot of noise to subdue other noise and draw attention of everyone.

Purpose :

- Main event happening, Amangala words can stop.
- Ghetti Melam overshadows, subjugates other thoughts.
- **Jnani :**
 - **Puts Ghetti Melam of Binary format, Sakshi centric thoughts.**
 - **Makes it louder and louder by constant Nididhyasanam.**
- Δ format Vritti, Ahamkara centric Vritti belonging to son, daughter, business comes down.
- Mind can't avoid but Jnani makes Sakshi Vritti Louder than other Vrittis which become subdued.
- This is called Moksha.

a) Kutasta Atma Siddhi :

- How do you know that there is changeless consciousness, Sakshi, Atma when emotions are arriving and departing.
- Fundamental question.



- One can't avoid happy thoughts of 1st child, unhappy thoughts of 2nd child.
- Like actors face, our faces will also change when Aham is associated with those thoughts and becomes Ahamkara.
- Angry with daughter-in-law, happy thoughts with Son!
- In the morning we all have Nava Rasa dance in the mid – we become wonderful dancers of thoughts.

Jnani Sings :

Pratah Smaranam :

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तिमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

prāta: smarāmi hṛdi saṃsphuradātmatatvam
saccitsukham parahaṃsagatim turīyam |
yat svapnajāgarasuṣuptamavaiti nityam
tadbrahma niṣkalamaham na ca bhūta saṅgha: ||1||

I remember in the morning the Ātma which shines in the heart, which is in the form of sat, cit, ānandā, which is the goal to be attained by Paramahamsa sanyasis, which is called the “fourth” because always witnesses the three states of waking, dream and deep sleep. I am that Brahman which is indivisible and not composed of the five elements space, air, fire, water and earth. [Verse 1]

- Alongwith Sad – happy thoughts, Guru teaches us to introduce Ghetti melam thought.
- I am Adhishtana Sakshi Atma.
- Wonderful Drama is going on.
- Question : What is proof of existence of Sakshi – Kutaha?
- What is reason, logic for Kutasta Atma Siddhi?

b) Iti Chet :

- If such a question is raised.

c) Yataha :

- Following is the reason.

Verse 21 : Very important verse

न हानं हानमात्रेण नोदयोऽपीयता यतः ।
तत्सिद्धिः स्यात् तु तद्विने हानादान-विघर्मके ॥ २१ ॥

*na hānam hāna-mātrena nodayo 'piyatā yataḥ
tat-siddhiḥ syāt tu tadd-hine hānādāna-vidharmake*

The disappearance [of a mode of the intellect] cannot be established just by its disappearance. Nor can its appearance be established just by its appearance. They are established by the Witness-consciousness which neither appears nor disappears and which is devoid of the intellect and its modes. [Chapter 3 – Verse 21]

- Known idea, more clarity here.
- We are talking about changes only because of changeless Sakshi – witness.
- If witness had appeared with emotion one and disappeared with it, and for 2nd emotion – 2nd Sakshi, another Sakshi, then there will be many witnesses.
- What will be the problem?
- Witness can't talk of emotion one, two, three as witness, it will disappear with each emotion.
- We are able to talk of flow of emotions because of changeless consciousness principle which is my original nature.

a) Hanam Matrena Hanam Na Bavati :

- Because of departure of emotions, thoughts, departure not proved.
- Departure of thoughts has to be proved by someone who has not departed.

Example :

- All students have departed from class.
- No one is there.
- One who has not departed is saying this.
- **Departure proved by nondeparting one (Atma).**
- **Departure of mind from Jagrat to Svapna to Sushupti proved by changeless Atma, consciousness, Sakshi.**

b) Hanam :

- Departure.

c) Na :

- Not proved, possible.

d) Hana Matrena :

- By mere departure.
- But it is proved by non-departing Sakshi.

Logic :

- Every departing one presupposes non-departing one.
- Similarly every arrival presupposes nonarrived Sakshi.

e) Udaya :

- Arrival.

f) Na :

- Is never proved.

g) Iyatha :

- By mere arrival.

h) Udaya Matrena Na Siddhati :

- Arrival not proved by arrival.
- Departure not proved by departure.
- Both arrival and departure proved by non-arriving non departing consciousness.

i) Yatha Na Udayaha Siddhati, Hanam Hana Matrena Na Siddhati, Udaya Iyatha, Udaya Matrena Na Siddhati :

- By this much alone Sakshi is proved, not by mere arrival, departure of emotions.

j) Tat Siddhi Syat :

- Both established.
- Tat – arrival and departures of thoughts, emotions, Satvic, rajasic, tamasic vrittis.
- Syat – is possible.

k) Tat Dhine :

- Because of witness, conscious entity which is free from arriving and departing thoughts.

l) Tat – Hinam :

- Hanah Upadana Rahitam Atmani.

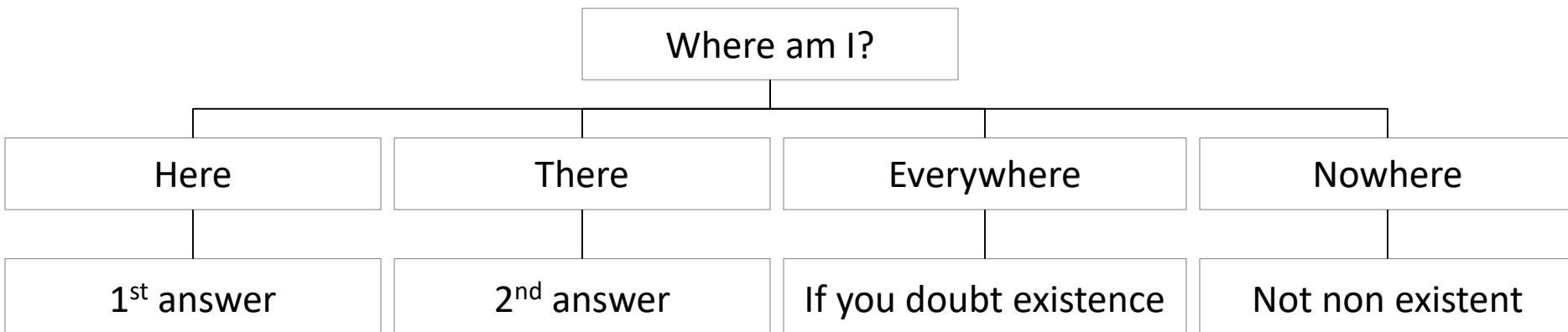
- Free from thoughts.

m) Hanah Udanah Vidhamane :

- Only in the presence of non material, witness consciousness, which is free from arrival and departure.

Sushupti :

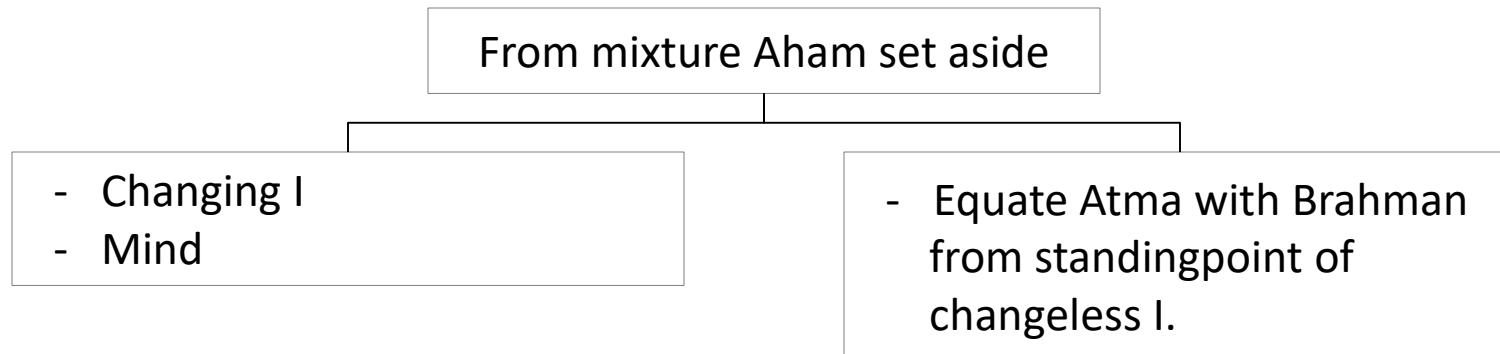
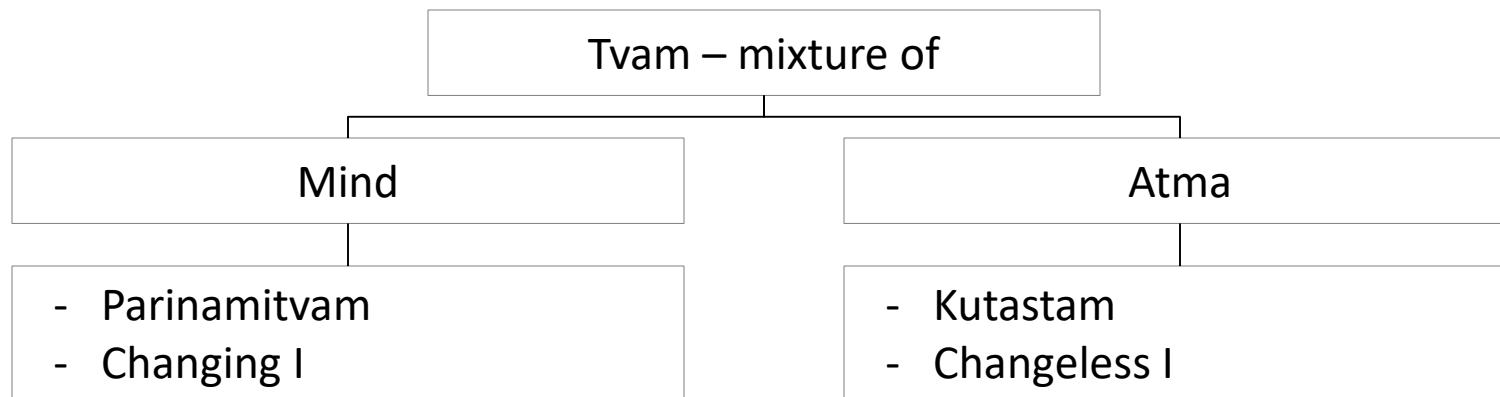
- Time and space departs, I am there as witness of absence of time and space.
- Even when time and space has departed, I, consciousness, Atma am there.
- I am not located in time and space.
- Time and space is located in me.



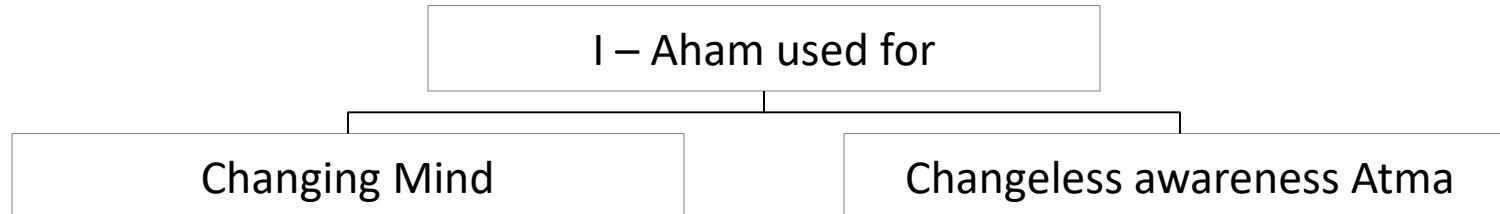
- I am not located at all.
- Space and time is located in me eternal Atma.
- Hanah Vidhena Dharmine – in the presence of Atma, I am enjoying life free from tragedy and comedy all the time.

Revision : Chapter 3 – Verse 21

- Tvac Padartha in Mahavakya.
- I am mixture of secondary self mind and primary self Atma.



- Existence of changeless I is proved by awareness of changing I.
- Can talk about changing thoughts in mind only w.r.t. changeless awareness, Reflected Consciousness, Chidabasa.



- If awareness is also changing with thought, changing awareness will not be able to talk about changing thoughts.

a) Hanah Matrena Hanam Na Siddhati :

- Arrival, departure of thoughts never proved by arriving, departing thoughts.
- Thoughts are proved by non-arriving, departing consciousness.

Example :

- In railway station, arriving, departing trains proved by one outside the arriving – departing trains.

b) Tad Siddhi :

- Proof of Tat – Hanam and Upadanam, arrival and departure.

c) Sakshini Sati :

- Proved only in presence of Sakshi.
- What should be nature of Sakshi?

d) Tad Hine :

- It should be free from arriving and departing.

e) Hana Dana Vidharma Ke :

- Free from arriving, departing.
- That Sakshi is always there as the primary self.

Verse 22 – Introduction & Verse 22 :

एवम् ।

आगमापायि-हेतुभ्यां धूत्वा सर्वाननात्मनः ।
ततस्तत्त्वमसीत्येतत्-हन्त्यस्मदि निजं तमः ॥ २२ ॥

evam

*āgamāpāyi-hetubhyām dhūtvā sarvān anātmanah
tatas tat-tvam-asity etadd hanty asmadī nijam tamah*

Thus : [Introduction]

After a person has discarded the entire not-self for the reason that it appears and disappears, the sentence, "That thou art", destroys his ignorance about the Self. [Chapter 3 – Verse 22]

Introduction :

Evam :

- Therefore.

Verse 22 :

- What happens during Mahavakya Sravanam – what is the internal phenomena?
- Secondary self is prominent when mind is functioning as Aham I, secondary self, during external Vyavahara.
- W.r.t. body and world, mind as self becomes prominent, then primary self goes to background.
- Its importance not known.
- In Δ format, Binary format is pushed behind.

- When cat away, rats have a field day.
- During worldly transactions, secondary self appears as though it is primary self.
- Primary self is behind.
- In Mahavakyam, we are looking from standpoint of primary self, then mind secondary self is reduced to nonself.
- W.r.t. primary self, mind – ahamkara, changing self is pushed out.
- Alongwith body and world, mind also is pushed out.
- Secondary self loses its selfhood and becomes non-self.
- Mahavakyam will function only when secondary self is converted into non-self.
- Then Aham Brahma Asmi will work.

• Including the mind in me, I can never claim freedom.

- Don't fear or worry about fear coming in the mind.
- If you fear about the fear, then you will think Moksha is complete freedom from fear in the mind.
- We are not going to eliminate fear from the mind totally.

• Instead of eliminating fear from mind, going to eliminate mind itself.

- When fear comes, you can tell I am not the fearing mind, I am Sakshi of the fearing mind.
- Ultimate Moksha not to eliminate fear from the mind.

- **It is elimination of mind from me by seeing mind as non-self.**
- Otherwise, you will say, fear is not gone, how can I be Muktaha.
- **With Jvara in mind, you can be free from Anujvara, which is called Moksha (Panchadasi).**
- Total elimination of fear only at Atma Level.
- Reduce fear in the mind, eliminate fear from Atma.
- By understanding, I never have fear during 3 periods of time, I claim Mukti.

Topic – Here :

- At time of Mahavakya Sravanam, secondary self should be converted into non-Self.

a) Sarvam Anatmanaha Dhutva :

- Dhunoti – Having eliminated.
- Mind is neither me nor mind is mine.

Mind is me	Mind is mine
Ahamkara	Mamakara

- **Mind is neither me nor mine, I am Asanga Sakshi.**
- Minds problems do not belong to me at anytime.
- This understanding we have with the help of the mind and also use the mind to say it.
- Dhutva, using mind, eliminate, disassociate mind and Sarva Anatmas, entire world, our properties, wealth, family sitting in our heads all the time.

Practice internal Sanyasa :

Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoaham Shivoaham

Neither I am the fear of death nor I am the difference between races. Neither I am [any relation like] father, mother, nor I am born. Also, I am not a relative, a friend, a teacher (Guru), or a student (Shisya). I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 5 ||

- Then Mahavakyam meaningful.
- Push Anatma aside.

b) Based on Bahubi Hetubya :

- All subject to arrival and departure.
- Mind arrives in Jagrat and Svapna, dissolves in Sushupti, Maranam and Pralayam.
- How long should I hold on to Anatma, body, mind, possessions?
- They are not Sashvatam.

c) Agama Apahi Hetubihi :

- By applying reasoning of Agama Pahi, arrival – departure logic.
- When I stand as primary self removing body, mind, family, all of them.

d) Tataha :

- Then alone.

Example :

- Big Surgeon comes in the end for operation after Anaesthetist has done the job.
- 2 slippers – body and mind, learn to keep away and listen to Sakshi primary self, Nirvikara self.

e) Tat Tvam Asi iti Atat :

- Eliminate Moola Avidya located in Atma, primary self.
- **Mahavakya will eliminate Moolavidya from locus of primary self.**
- This is the bypass surgery done by Tat Tvam Asi – Superimposition.
- When Tat Tvam Asi comes, mind shouldn't stand with me.
- Mind is a Maha block sitting with problems.
- Tataha, after pushing mind aside...

f) Iti Etat Hanti Asamatu, Tat Tvam Asi Etat Nijam Tamaha :

- Mahavakyam Tat Tvam Asi destroys Moola Avidya located in primary self, Sakshi.
- Because of elimination of Moola Avidya, localization of Sakshi, born out of ignorance, limitations attributed to Sakshi, goes away.
- Before Mahavakyam, I am Sakshi of my body, mind, localized entity.
- Mahavakyam removes localisation.

- **Aham Jeeva Sakshi is understood as Sarva Sakshi.**
- Tvam Pada Lakshyartha is identical with Tat Pada Lakshyartha.
- That Aikyam is gained by removal of ignorance.
- I am neither here, there, everywhere, nowhere.
- Space is located in Atma, Adhishtana of here and there.
- **Adhishtanam does not go away, localisation goes away.**
- I am localised entity will continue if you pray to escape from this world or never to come back here.
- It indicates I am in Bhuloka waiting for Moksha.
- **World arriving and departing in me Chaitanyam, eternally.**
- This is the new Moksha, I have to practice.
- Presence, absence of the world does not make any difference to me Asangha Sakshi.
- Let body go tomorrow.

Shankara :

Isavasya Upanishad – Bashyam :

- Na Jeevite Na Marane Gridhim Kuryat.
- Jeeva should neither be attached to birth or death, hatred for life or death, this is Moksha.

Shouldn't say :

- I should go early or later or never comeback.

g) Nijam Tamaha Hanti :

- No more self ignorance, I am free.
- Mahavakyam destroys Avarna Shakti of Moolavidya.
- Vikshepa Shakti continues, Mithya world continues, I have no problems.

Verse 23 – Introduction :

इत्यादि पुनःपुनरुच्यते ग्रन्थ-लाघवाद्-
बुद्धिलाघवं प्रयोजकमिति । तत्र यद्यपि
तत्त्वमस्यादि-वाक्यात् उपादित्सत्-अद्वितीय-आत्मार्थवत्
पारोक्ष्य- सद्वितीयार्थः प्रतीयते । तथापि तु
नैवासौ अर्थः श्रुत्या तात्पर्येण प्रतिपिपादयिषितः,
प्रागप्येतस्य प्रतीतत्वात् इति इमम् अर्थमाह ।

*ityādi punah punar ucyate grantha-lāghavād
buddhi-lāghavam prayojakam iti. tatra yadyapi
tat-tvam-asy-ādi-vākyād upāditsitādvitiyātmārtha-vat
pārokṣya-sadvitiyārthah pratiyate. tathāpi tu
naivāśāv arthah śrutyā tātparyeṇa pratipipādayiṣitah
prāg apy etasya pratitatvād itimam artham āha*

In this way, the same point has been stated again and again for the purpose of easy understanding by rendering the text simple. Now, even though the sense of inward Self and non-duality which is the intended meaning has been obtained from the sentence, "That thou art," the sense of mediacy and duality is also comprehended from it. However, this [idea of mediacy and duality] is not the sense intended to be conveyed as its import by the Sruti text, for it is already known to us. Thus, to convey this idea we say the following. [Introduction – Chapter 2 – Verse 23]

- Atma – Anatma Viveka repeated in Chapter 2 and Chapter 3.
- No Punarukti Dosha or Grantha Gaurava Dosha.
- To have clear understanding and to create impact, repetition of subtle topic done.
- It is re-inforcement, not repetition.
- Manasa Sanyasa important.
- Sakshi prominent in class but in worldly Vyavahara, PORT – Ahamkara becomes important.

- Mind – Sakshi Tug of war always going on to occupy the mind space.
- Not Ghetti melam but neighbours cry is prominent.
- What occupies mind is mostly Ahamkara problems.
- I am Samsari notion, escapist philosophy does not go away.

a) Ityadi Punah Punaha Uchyate :

- Do Viveka, Repeatedly said by me in several verses.

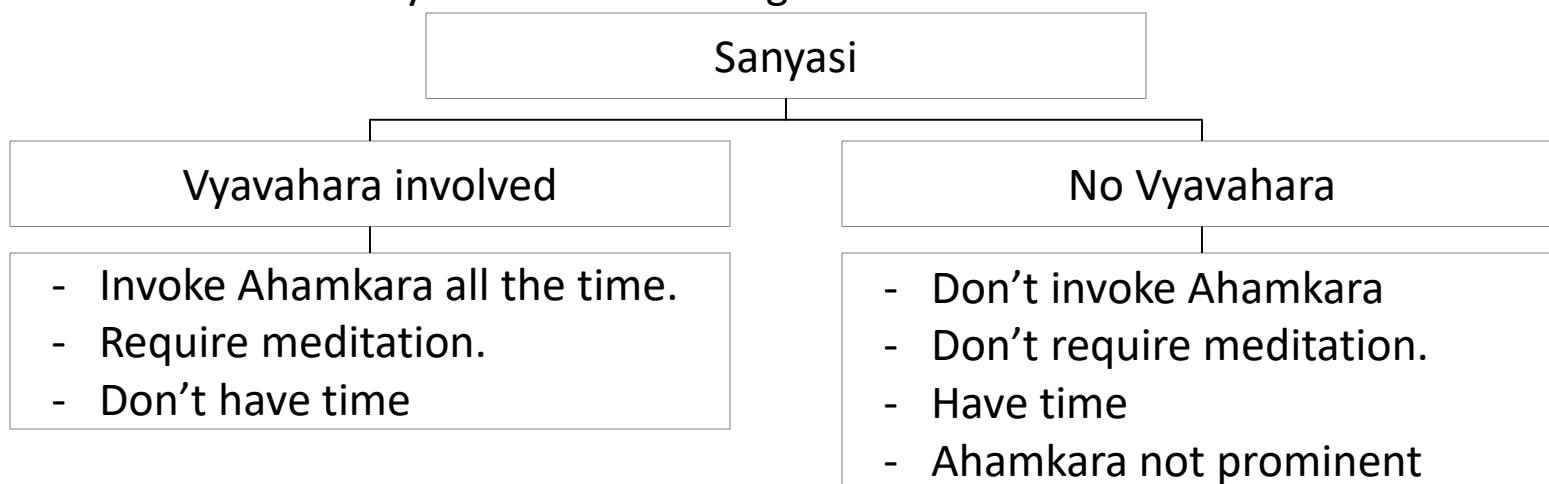
Keno Upanishad :

यन्मनसा न मनुते येनाऽऽहुर् मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५ ॥

*Yan-manasā na manute yenā''hur mano matam;
tadeva Brahma tvam viddhi nedam yad-idam-upāsate.*

What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [I – 5]

- Transactions require Ahamkara prominence.
- Transaction free Sanyasis have advantage.

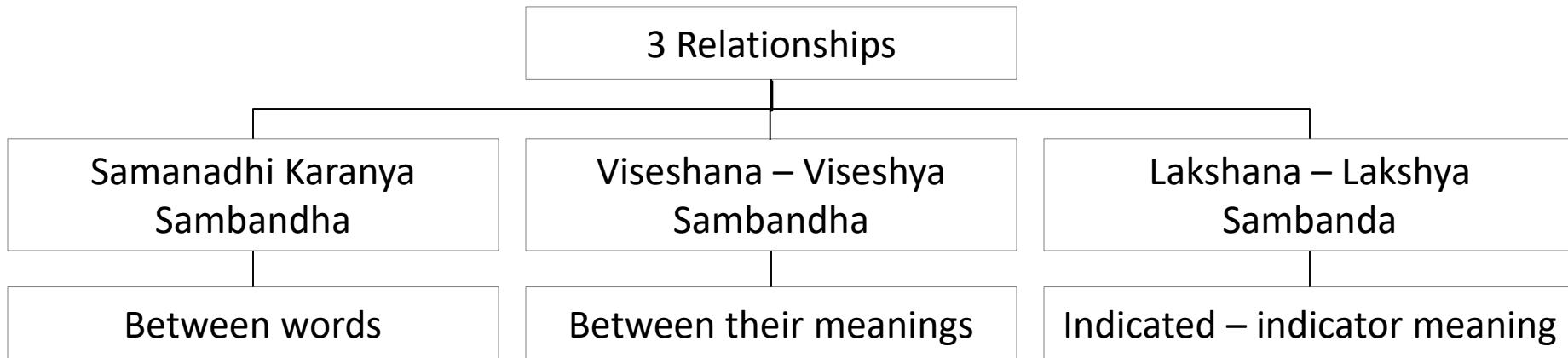


b) Grantha Lagavat Buddhi Lagavam Lagakvam Prayojam Iti :

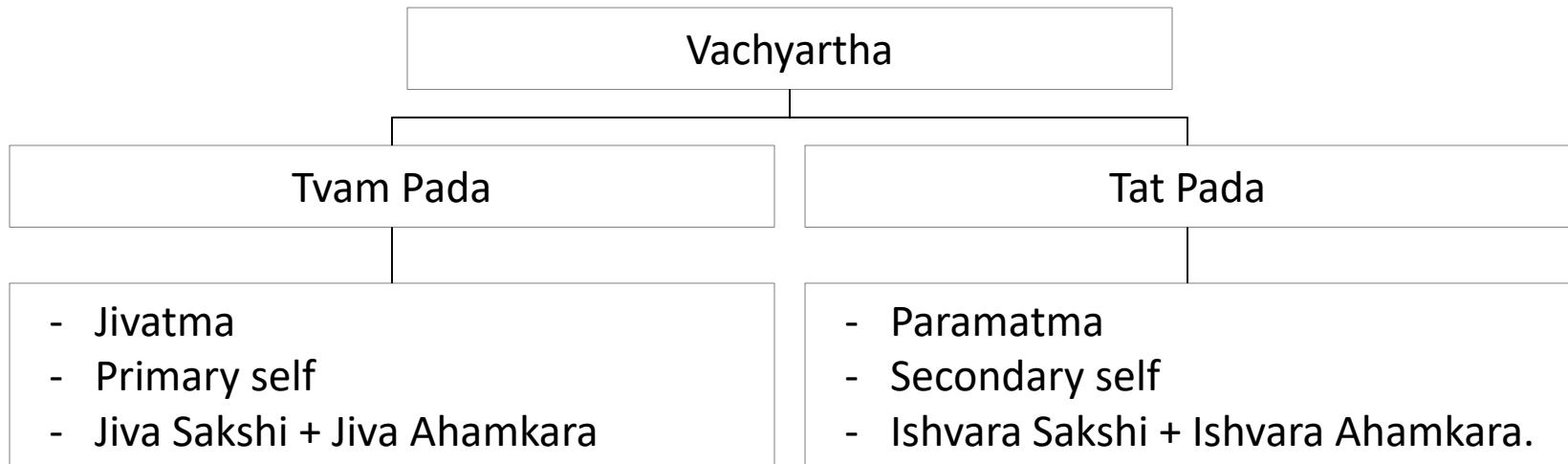
- By presenting this idea again and again.
- Buddhi Lagavam – facility of comprehension grows.
- Prayojanam : That is the benefit.
- Entire Vedanta : Tat / Tvam / Asi – Padartha.
- All Upanishads have one topic.
- Aham Satyam, Jagan Mithya, Aham Braheiva Na Paraha.
- Binary format, nothing else.
- Normally binary format is at Lip level.
- To bring binary format to heart level takes 25 years! 6 inches travel!
- Facility of comprehension, for Sravanam to become Nididhyasanam takes 25 years.

c) Tatra :

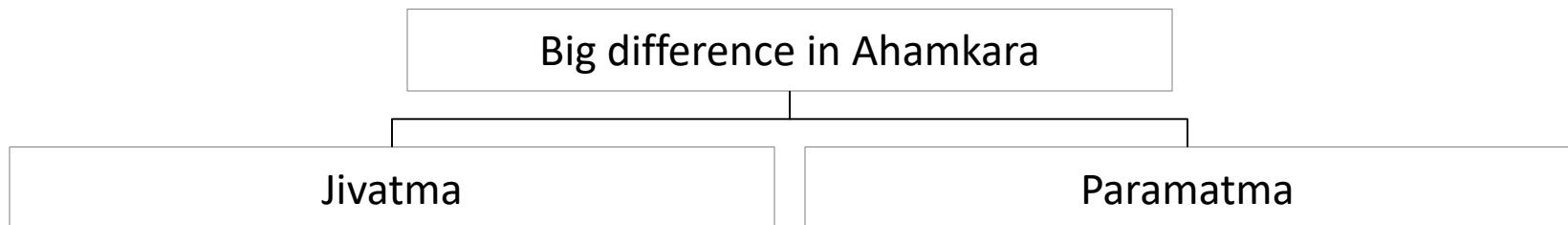
- Coming back to technical topic between Tat – Tvam Pada Vachyartha :



- By going through Vachyarthा alone, can go to Lakshyartha.
- Can't skip Vachyarthा.
- How intermediary stage functions in the arrival of Lakshyartha, mechanism being taught.



- No difference between Jiva Sakshi and Ishvara Sakshi.



1st stage :

- Mixture kept in Tvam and Tad Pada Vachyarthा.

2nd Stage :

- Eliminate Ahamkara, retain Sakshi.

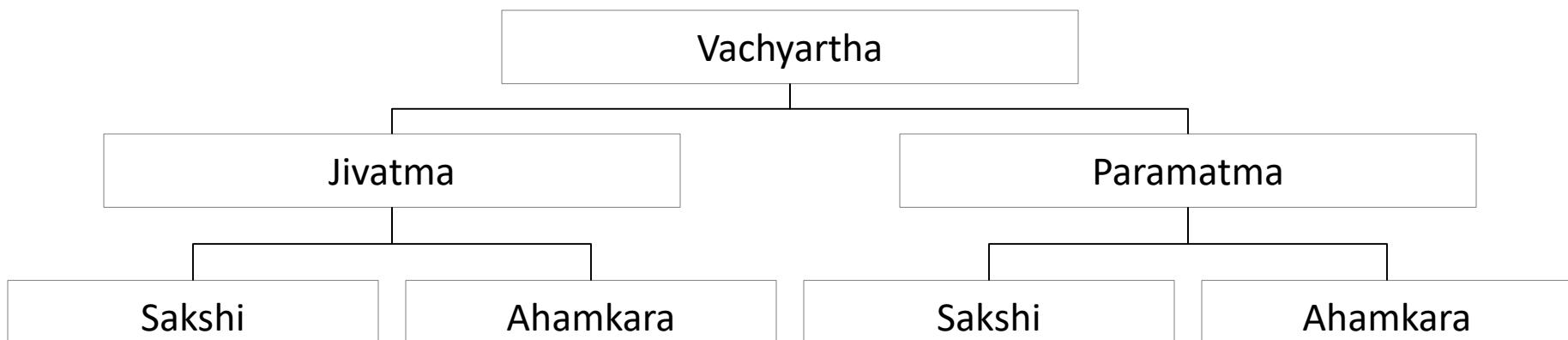
Example :



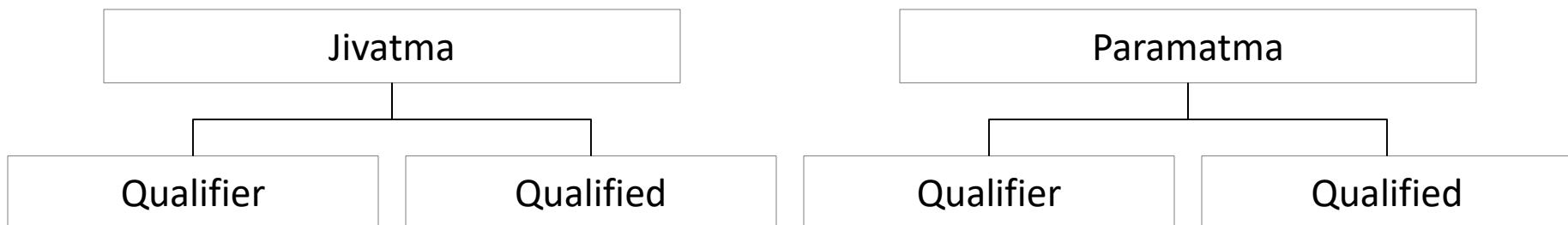
What is relationship between Vachyartha of Tvam + Tad Padam?

- This relationship is called Viseshana – Visesha Sambanda.

Vachyarthas



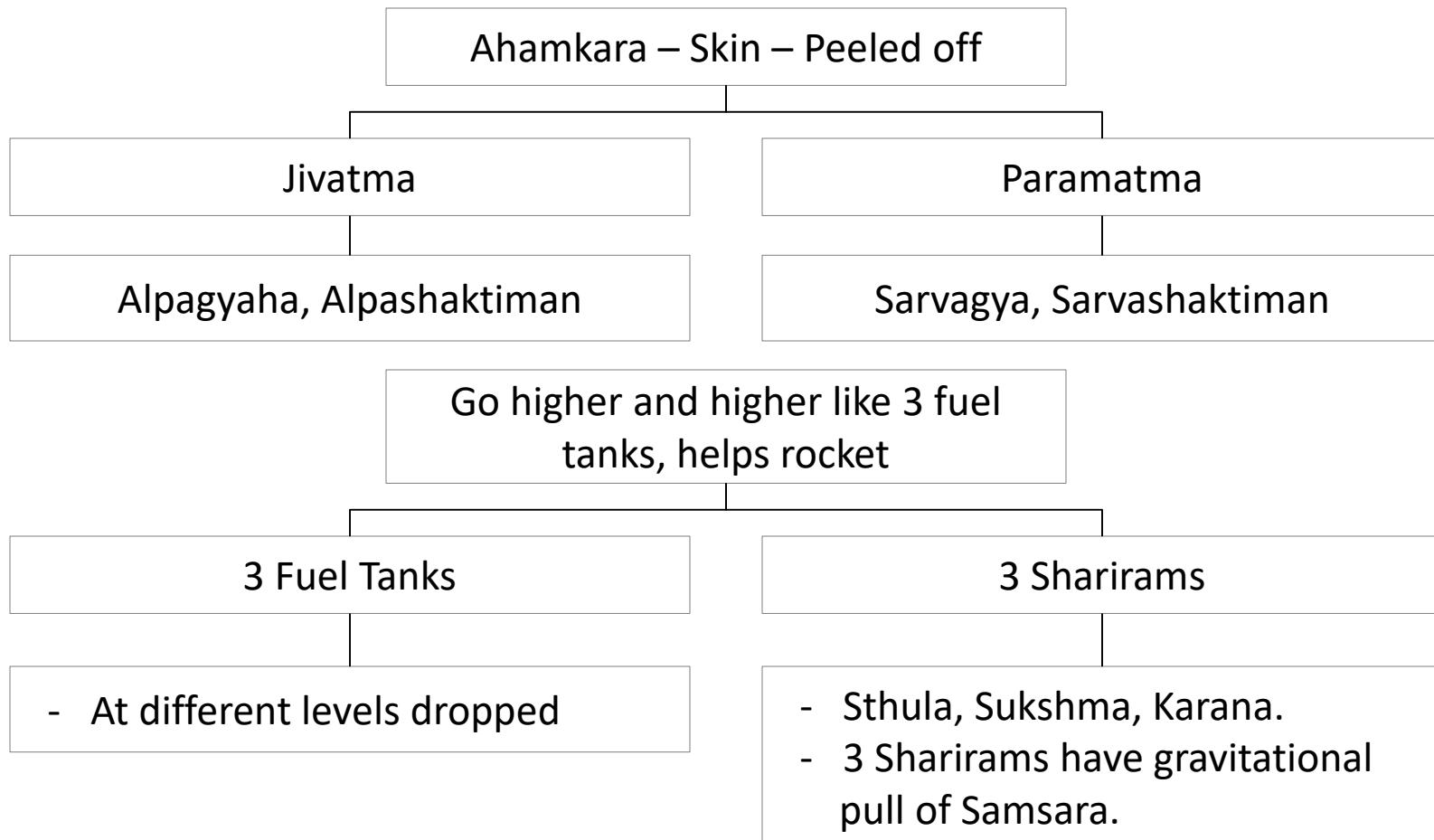
- **Viseshana – Viseshya Bava** means mutually qualifying each other.



- Both exchange statuses mutually.
- Paramatma status given to Jivatma
- Jivatma status given to Paramatma.
- Mingle exchanging their statuses.
- Exchange of status by mingling is called Viseshana – Viseshya Bava Sambanda.
- Can't skip this step.
- After entering this step only, can leap into final lap.

3rd stage :

- Lakshya – Lakshana Sambanda.
- Final lap, throwing away peel called Ahamkara.



1 st	2 nd	3 rd
Sthula Sharira Dropped – heavy rocket becomes lighter to climb higher	Sukshma Shariram lighter	Karana Shariram lightest

- Once 3 are dropped, Ahamkara is gone.
- Now in Nitya Mukta orbit.
- In Viseshna, Viseshya Baba Sambanda, Ahamkara is included.

d) Tatra Tat Tvam Asi Dhi Vakyat :

- In intermediate stage while listening to Tat Tvam Asi Vakyam.
- Sruti shop sells binary format with skin of Ahamkara.
- When Tvam Pada enters mind, there is wanted fruit of Sakshi and also unwanted skin of Ahamkara.

e) Upaditsitam :

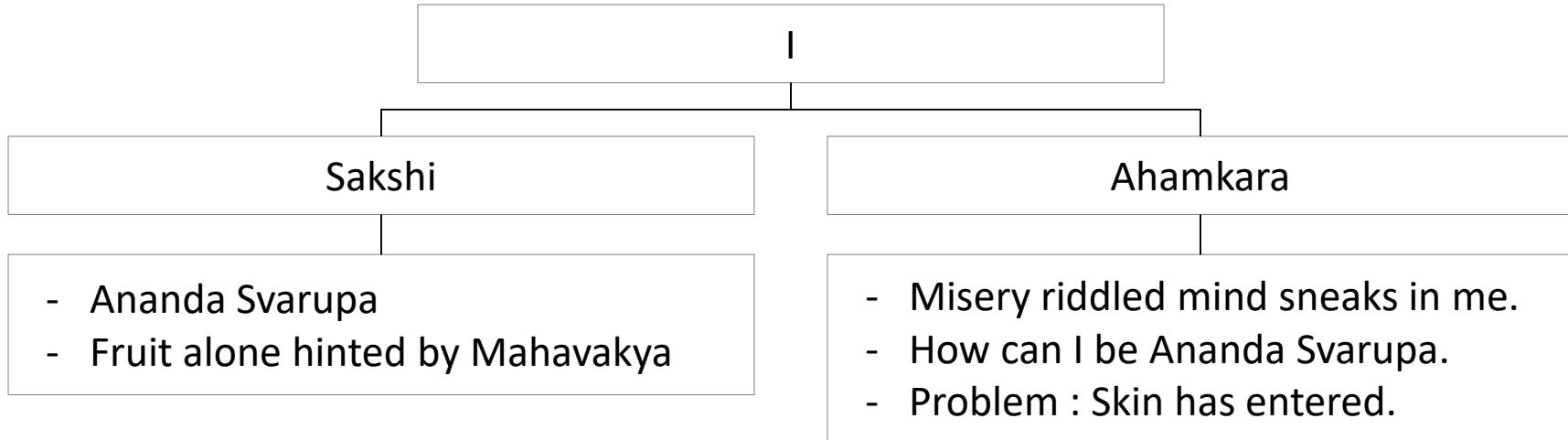
- Upa + It + Sita – Wanted.
- Wanted Sakshi part is there at time of Sravanam alongwith secondary self Ahamkara skin.

f) Advitiyatma Artaha Sakshi Tad Vatu :

- Non variable, nondual Sakshi alongwith Ahamkara comes along.

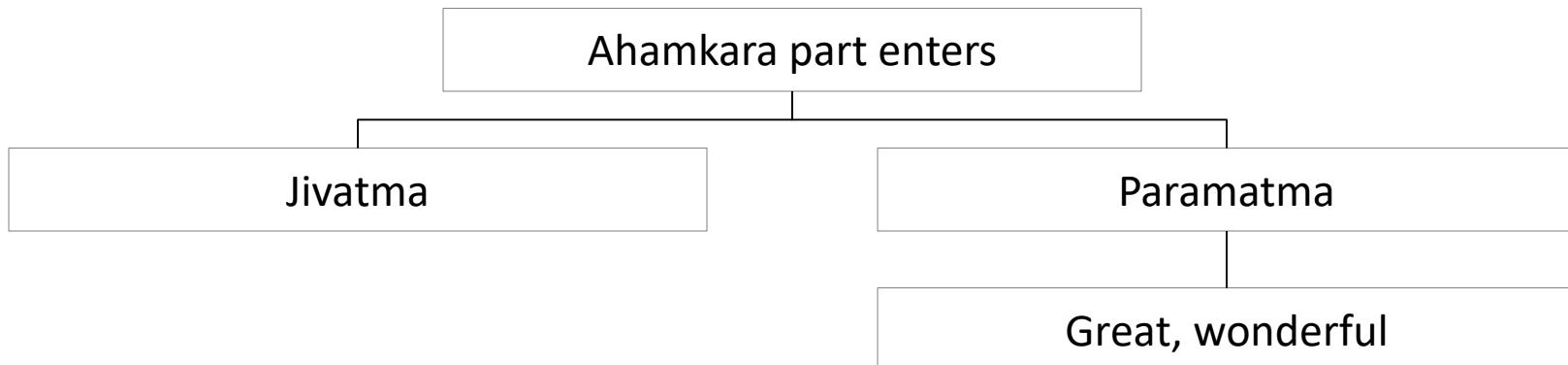
Example :

- When VIP gates open in temple, other unwanted people sneak in.



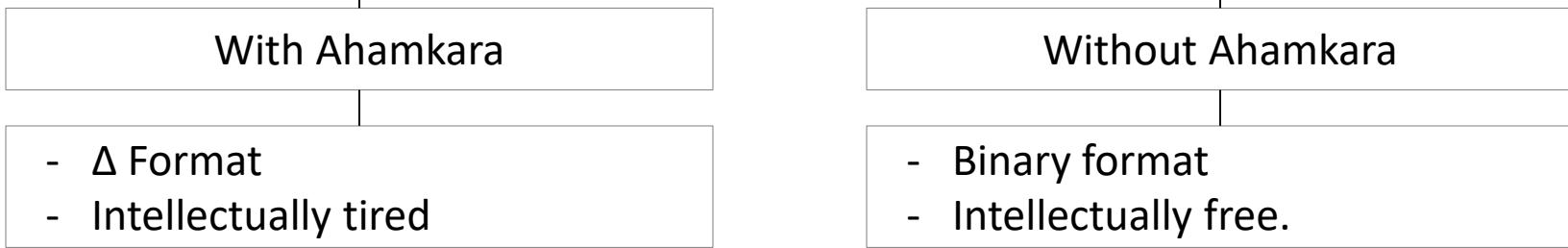
g) Advitiya Atma Asthavatu, Parokshaya Sad Dvitiya Arthe Pratiyate :

- Ahamkara part of Ishvara through Tat Pada Part.
- Ahamkara part of Ishvara also enters alongwith Sakshi.



- I can't accept, Ishvaras wonderful nature.
- Visishta Advaitins – don't remove skin, not peeled off.
- Without Ahamkara skin is Advaitam.

Mahavakya



Revision : Verse 23 – Introduction

- Sureshvaracharya studying 3 compulsory stages through which one has to go through while comprehending “Tat Tvam Asi” Mahavakyam.

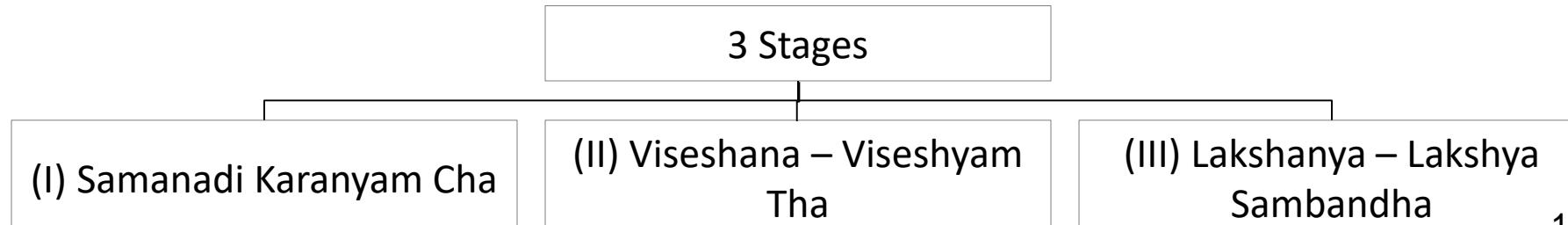
Sutra Sloka :

- 3 Significant important stages introduced in Chapter 3 – Verse 3.

सामानाधिकरण्यं च विशेषणविशेष्यता ।
लक्ष्यलक्षणसंबन्धः पदार्थ-प्रत्यगात्मनाम् ॥ ३ ॥

*sāmānādhikaranyam ca viśeṣaṇa-viśeṣyatā
lakṣya-lakṣaṇa-sambandhaḥ padārtha-pratyag-ātmanām*

Grammatical coordination, the relation of the qualification and the qualified, the relation of the implication and the implied - these are the relations applicable to the [two] words, their meanings, and the word - meanings and the inward Self. [Chapter 3 – Verse 3]



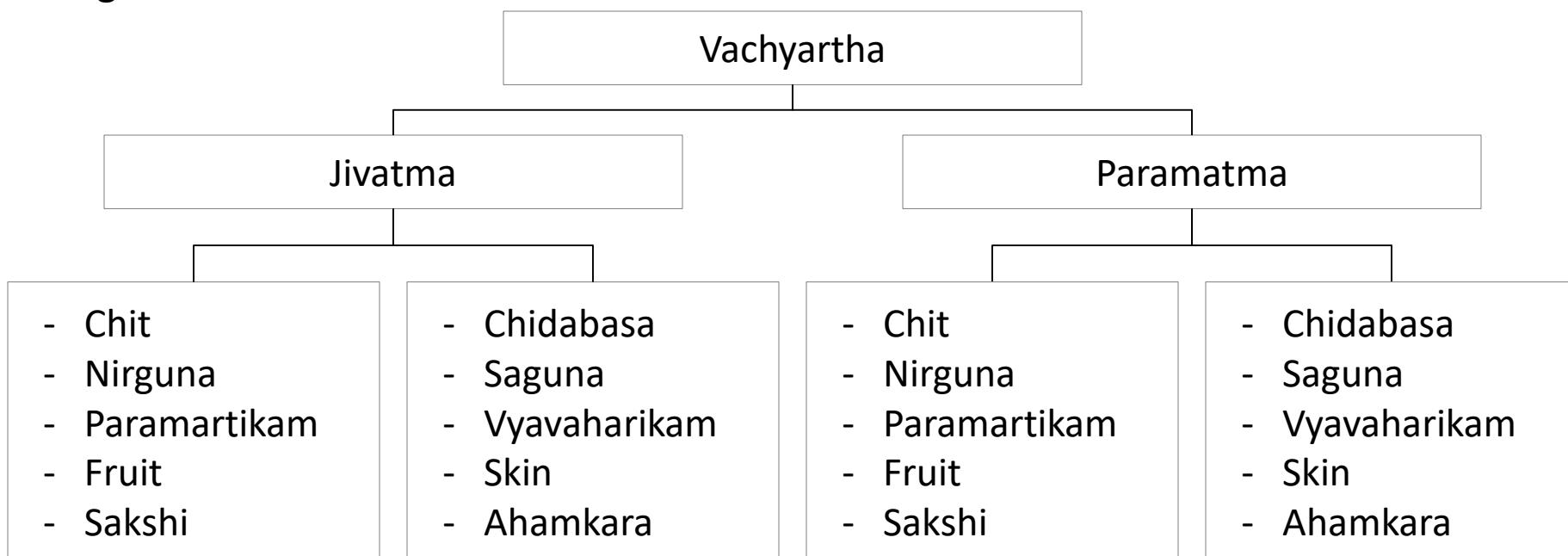
Padartha Pratyagatmana :

- Verse 23 talks about intermediary 2nd stage.

1st Stage :

- Samanadhi Karanya Sambandah where Tat and Tvam used in apposition, with appositional relationship, while entering 2nd stage, you have to take primary meaning, Vachyarthas of Tat and Tvam.
- Should not jump into Lakshyartha, secondary meaning.
- Ultimately have to take implied meaning, Lakshyartha in 3rd stage of Tvam Pada and Tat Pada.

2nd Stage :



- In intermediary stage, intellect comprehends only mixed state.
- **Between Jivatma and Paramatma mixtures what is the relationship?**
- **Viseshana – Viseshya Sambanda.**

Viseshanam	Viseshyam
<ul style="list-style-type: none"> - Qualifier - Chit 	<ul style="list-style-type: none"> - Qualified - Chidabasa

Paramatma qualifies Jivatma	Jivatma qualifies Paramatma
<ul style="list-style-type: none"> - By transferring Paramatma status to Jivatma. - Nirguna Paramartika Chit status given to Jivatma. - Awareness principle of Paramatma transferred to Jivatma. 	<ul style="list-style-type: none"> - By transferring Jivatma status to Paramatma. - Saguna Jiva Vyavaharika status given to Paramatma. - Location transferred to remote Paramatma.

- Both exchange status by giving their statuses.
- Ultimately in 2nd stage we get Jivatma – Paramatma mixture.
- They combine together, exchanging statuses in Vyavaharika Avasta.
- Don't be in a hurry to come to Lakshyartha of Advitiya, Nirguna Chaitanyam.
- Fuel tank has to be properly utilized for payload.
- Go up to certain level and then dropped into ocean.

- Vachyartham and Viseshana – Viseshya Sambanda are 2 important steps.

a) Tatra :

- There in Mahavakya.

b) Yadyapi :

- Temporarily.

c) Tat Tvam Asi Vyakyat :

- From Mahavakya like Tat Tvam Asi and other Mahavakyas.

d) Samanadi Karanya – Viseshana, Viseshya Lakshana :

- Uniform for all.

e) Upasidsita Advitiya Atmeti :

- First higher chit component of Jivatma enters, then higher component of Paramatma enters.

Fruit	Skin
<ul style="list-style-type: none"> - Wanted component of Jivatma and Paramatma is eternal always there. - Upadisidsitam - Upadatum Ishtam - Upa Sidsita - To be gained component - Nondual chit Atma 	<ul style="list-style-type: none"> - Ahamkara, unwanted component enters. - Anupadisitam

f) Advitiya Artha Vatu :

- Just as wanted component of Paramartika Chit enters, Chit of discerning student unwanted component also enters.

g) Parokshya Sad Chit Yartham :

- Remoteness of Chidabasa of Paramatma, unwanted component enters in the mind of Jivatma Samsari looking upto Paramatma.
- Paroksha Chidabasa of Paramatma, comes closer to Jivatma.
- Why Chidabasa of Ishvara becomes remote?
- Ishvaras Chidabasa has extraordinary attributes Sarvagyatvam, Sarvatmakatvam, Anantha Kalyana Guna Gunai Nilayatvam.
- I feel I can't come near Ishvara when I think more about him.
- My Sadhana Chatustaya Sampatti in trouble, no question of Shuddatvam, Muktatvam.
- Chidabasa component of Ishvara will always bring in remoteness.
- Therefore, Chidabasa must be dismissed as Mithya, then only Aikyam can be swallowed.
- Always refer to that Paramatma, remote Paramatma.

h) Advitiya Atmarta Vatu :

- When we link Paramartika component, Vyavaharika component also enters – Parokshyam.

i) Sad Vithiyarthaha :

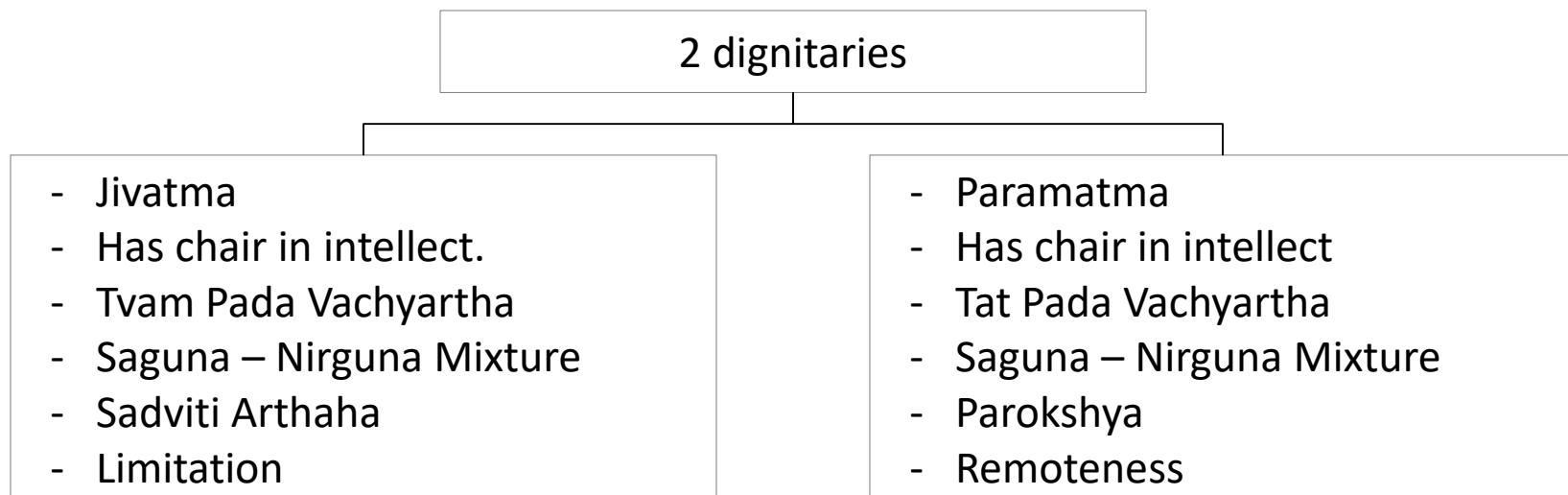
- Having 2nd entity is status of Jivatma not Paramatma.

Jiva	Paramatma
<ul style="list-style-type: none">- Many- 2nd ness- Limitation belongs to Jivatma + Chidabasa.	<ul style="list-style-type: none">- Paramatma Chidabhasa component has remoteness.

- Limitation component of Jivas Chidabasa and remoteness component of Paramatma both enter the intellect like skin of Banana in the 2nd stage when Viseshana – Viseshya Sambanda has to be applied.

Example :

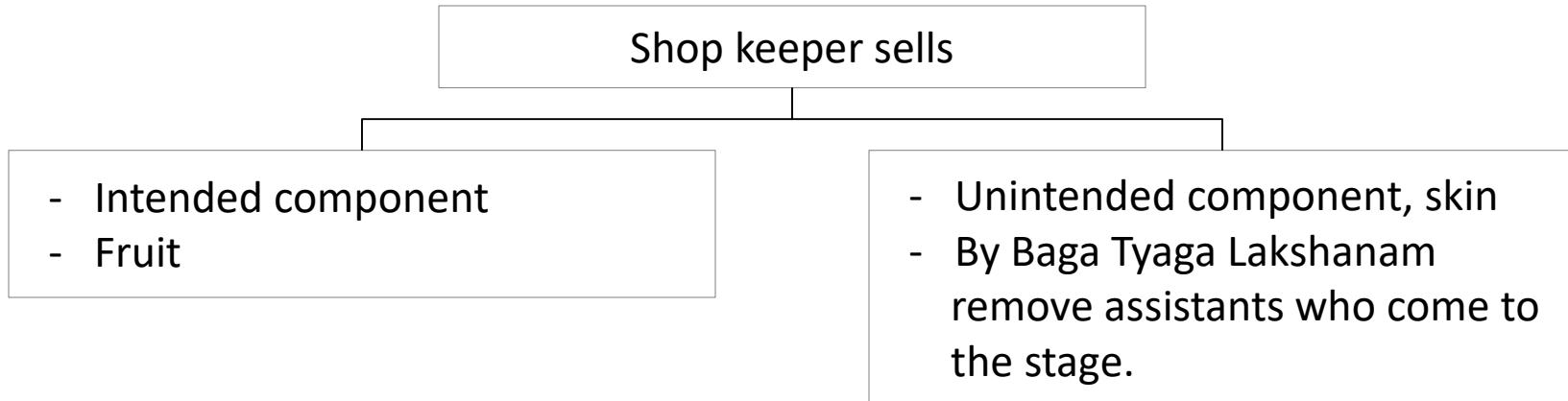
- Master of ceremony requests dignitaries to come on stage.



- Both appear in intellect of the student.

j) Tatapi :

- Even though both enter stage, banana and skin.



k) Asou Arthaha Neiva Pratipitaha Ishitaha :

- Remoteness component belonging to Vyavaharika Chidabasa of Paramatma and Limitation component which belongs to Vyavaharika Chidabasa component of Jivatma.
- These 2 are not intended to be conveyed by Sruti while conveying Tat Tvam Asi.

Shopkeeper	Sruti
- Expects consumer to throw skin.	- Gives Niguna + Saguna Amsha. - Expects Jeeva to throw Saguna and claim Nirguna as self.

Granthis Neiva Asou Artaha :

- Saguna incidental, not intended meaning of Sruti.

Big Purva Pakshi :

- Visishta Advaitin and Dvaitin.
- Claim that Sruti conveys only Saguna component, no question of Nirguna component and Aikyam.
- Sruti wants to convey only limitations of Jiva and Saguna component of Ishvara – Remoteness.
- Therefore continue prayers as Dasa, Practice Upasana, Shukla Gahi, Paramapada Vasal on Vaikunta Ekadasi, reach Saguna Paramatma.
- Upanishads wants to convey only Saguna Chidabasa of Jeeva + Paramatma.
- Why you say so? What is reasoning?

Law of communication :

- Technical important argument, Law.
- Any Pramanam need not talk about something, student has in his mind.
- Idea already in mind of receiver, listener and need not be conveyed by speaker.
- Powerful argument to dismiss Visishta Advaitin and Dvaitin.
- $2 + 2 = 4$, already in mind.
- No need of Pramanam to convey this.

Pramanam Definition :

- Idea must not be in mind of listener, Anadigadatvam, Apoorvata clause.

- Anadigatvatvam, Apporvatvam is meant to convey to listener what is not already in the mind of the listener.
- I am limited entity, far away from God, through Pancha Kosha Viveka and Avasta Traya Viveka, Veda need not teach.
- Jnana Khandam not to teach idea in Karma Kanda.
- **Karma Khada – Teaches :**

Do Puja to Lord.

- Dasoham, protect me, I am helpless, efficient crying, religious mind, Δ format.
- Jnana Khanda – not to reveal, you are Samsari, different from God, God in Vaikunta.
- Why Upanishad repeats 9 times “Tat Tvam Asi”.
- Sayashchayam Purushe....

Taittriya Upanisahd :

स यश्वायं पुरुषे । यश्वासावादित्ये । स एकः ।
 स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
 एतमन्नमयमात्मानमुपसङ्क्रामति ।
 एतं प्राणमयमात्मानमुपसङ्क्रामति ।
 एतं मनोमयमात्मानमुपसङ्क्रामति ।
 एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
 एतमानन्दमयमात्मानमुपसङ्क्रामति ।
 तदप्येष श्लोकोऽभवति ॥ १२ ॥

sa yascayam puruse yascasavaditye sa ekah ।
sa ya evamvit asmallokatpretya ।
etamannamayamatmanamupasankramati ।
etam pranamayamatmanamupasankramati ।
etam manomayamatmanamupasankramati ।
etam vijnanamayamatmanamupasankramati ।
etamanandamayamatmanamupasankramati ।
tadapyesa sloko bhavati ॥ 12 ॥

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse. [II – VIII – 12]

- Saguna idea already Pratitam, present in mind of student.
- Before coming to Vedas, there is fear of Iha Loka, in this world will have old age, will die, samsara.

Vedas Aim :

- Baya Nivritti, remove Nivrittis.

Karma Khanda :

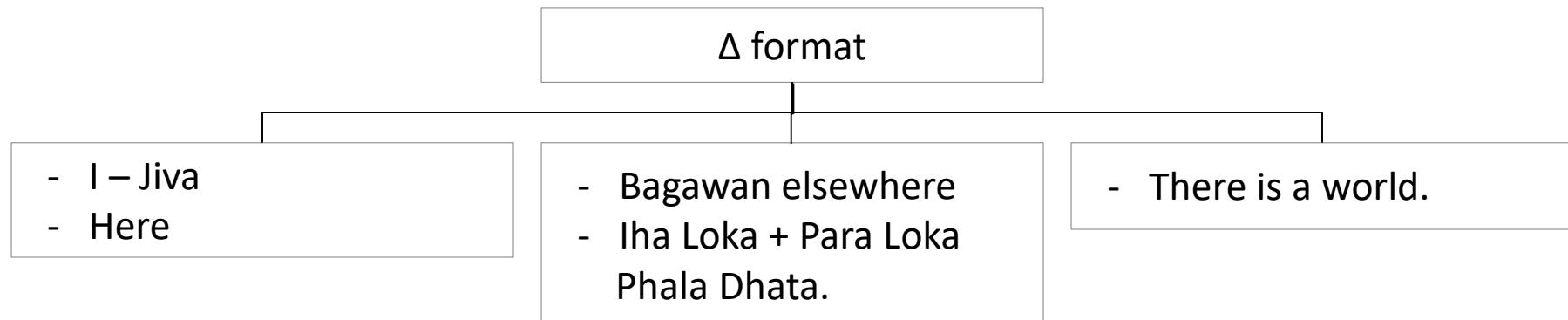
- Bhagavan is Karma Phala Dhata.
- Introduces Sanchita, Prarabda, Agami Karmas, Punarjanma, Δ format, Rahu Ketu, Para Loka.
- Introduces more fear, Ihaloka, Paraloka Bayam.
- If Jnana Khanda only for retaining this fear and keep me in Δ format with Iha Loka and Para Loka Bayam, it is better to be communist.

Karma Khanda Teaches :

- Para Loka Bayam to teach Dharma Anushtanam

Jnana Khanda :

- Meant to remove Dharma, Artha, Kama... and give Moksha Purushartha, remove Iha Loka, Para Loka Bayam.
- As long as you are in Saguna Chidabasa, Δ format will continue.



Jnana Khanda :

- When you disregard Jiva Chidabasa, Ishvara Chidabasa, Saguna disappears, Δ format doesn't exist, Mithya Nama Rupa dissolves in the truth reality = Binary format.
- Aham Brahma Asmi, let there be world or no world, it rises and dissolves in me Brahman, Aham Muktaha, no difference in the world – body – mind complex.
- All experiences becomes an entertainment to a Jnani who is Brahma Nishta.
- Saguna Chidabasa has to be discarded.

Jnana Khanda :

- Can't introduce Saguna Ishvara, and Jiva.
- Karma Khanda has already introduced fear list (Iha + Para Loka Bayam).

- Jnana Khanda has to remove Para Loka and Iha Loka Bayam, Saguna Jiva and Ishvara must become Mithya, no way out.
- Saguna Prapancha has to be falsified.
- **Advaita Prakaranam – Mandukya Upanishad :**

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kascij-jayate jivah sambhavo-'sya na vidyate I
etat-tad-uttamam satyam yatra kincin-na jayate II 48 II

No Jiva – the ego-centric separative creatures – is ever born. There does not exist any cause (which can produce them as its effect). This (Brahman) is that highest Truth where nothing is ever born. [III – K – 48]

- Without coming to this, No remedy, don't continue to be Jiva, Run to Lord, never to come back again.
- Be here and know yourself to be everfree Atma.
- Falsify Jiva, Jagat, Ishvara.
- Running away from the world makes world more real.
- Remaining in the world, falsify the world, no other remedy.

Reason :

- Saguna, already known idea.
- Jnana Khanda not required to teach Saguna.
- Pragapi, before coming to Mahavakya Sravanam.

I) Etasya :

- This idea of limitation of Jiva and remoteness of Ishvara is already in the mind of student.
- It need not be conveyed by Mahavakyam.

m) Iti Imam Artham :

- This important significance author is conveying in Verse 23, iti Aha.

Verse 23 :

तदित्येतत्-पदं लोके बहुर्थ-प्रतिपादकम्।
अपरित्यज्य पारोक्ष्यं अभिधानोत्थमेव तत्॥ २३ ॥

*tad ity etat padam loke bahv-artha-pratipādakam
aparityajya pārokṣyam abhidhānottham eva tat*

In ordinary discourse the word "that" is used to convey many meanings without abandoning the sense of mediacy. This sense of mediacy arises from the word ["that"] itself. [Chapter 3 – Verse 23]

a) **Tatu iti Etatu Padam Bahava Pratipadakam :**

- **Tatu** in Mahavakya conveys remoteness, as Vachyartha.
- Conveyed but not intended.

- Not Banana skin but fruit given by shopkeeper.
- Sruti hands over remoteness also but that is not intended meaning.

b) Tatu Loke :

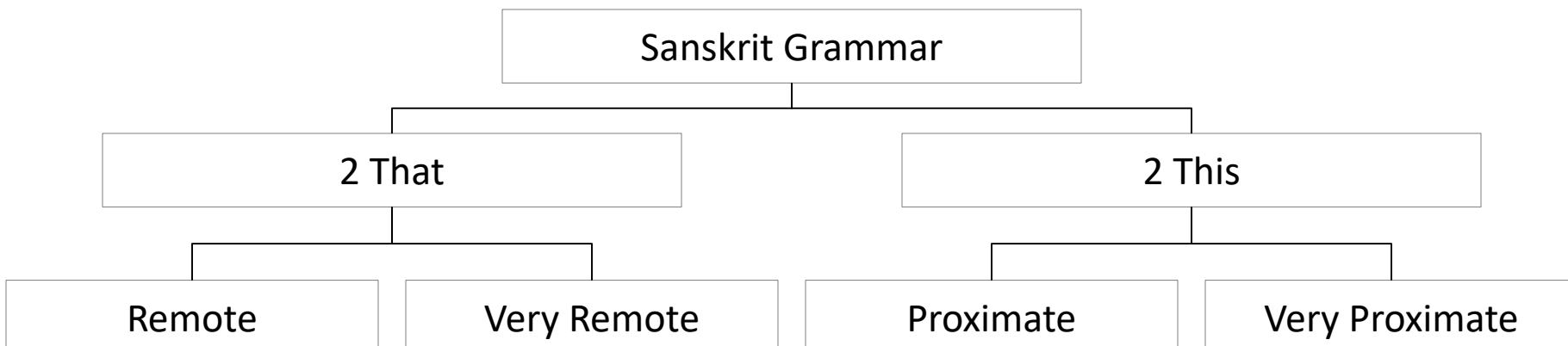
- In this world, during Laukika, Vyavaharika Communication.

c) Bahu Artha Pratipadakam :

- Many meanings conveyed depending on context.

d) Tat – That = Pronoun, proxy noun, representative of a noun.

- Himalayas, Ganga, Planets, star.
- In and thru all, one thing common, Parokshya, remoteness.
- If no remoteness, can't use word "That", will use this.



- Parokshyam included in all that, when Parokshyam enters my intellect, as meaning of that, remoteness also enters as Vachyartham.

e) Paroksham Aparityajya :

- Parityajya = Excluding.
- A Parityajya = Not excluding = including.
- Remoteness also enters intellect like skin of Banana.

f) Tatu :

- Such a meaning, which includes remoteness is.

g) Abhidhanotyam Eva Tatu :

- It is Vachyartham, primary, direct meaning of Tat, mixture of Chit and Chidabasa, Paramartika and Vyavaharika, Nirguna and Saguna.
- Abhidhanotvam – means born out of word, primarily = Vachyartha.

Verse 24 :

त्वमित्यपि पदं तद्वत् साक्षान्मात्रार्थ-वाचि तु ।
संसारिताम् असंत्यज्य सापि स्यादभिधानजा ॥ २४ ॥

*tvam ity api padam tad-vat sākṣān-mātrārtha-vāci tu
saṃsāritām asaṃtyajya sāpi syād abhidhāna-jā*

In the same way, the word "thou" without abandoning the sense of transmigratoriness refers primarily only to a person who is immediate. [Chapter 3 – Verse 24]

- Same rule is applicable to Tvam also.
- It enters the mind through ears.
- “You” is mixture of Chit and Chidabasa, Paramartikam and Vyavaharikam, Saguna – Nirguna.

a) **Tvam Itapi Padam :**

- Tvam in Vedanta or Laukika – not faraway, not close by, intimately available entity.
- Tvam = Intimacy idea of something.
- Tvam happens to be myself.

b) **Sakshat Matra Artha Vachi :**

- Reveals intimately available, immediate, intimate.
- Matra... some objects are closeby, intimate like cloth, dress, body.

Intimate – cloth - body

Now

Later

- Non intimate
- Far away

- I – myself am intimate, can never become remote.
- Never unremotable, not remote at any time.
- You = never remote, Sakshat Matram, reveals Sakshi.
- Object Sakshat, only when I perceive, when I (Body) goes away, it is Asakshat.
- Sakshi – Sakshat – all the time.
- In class, Sakshat, after class you become Asakshat.
- I – Atma am never Asakshat.
- In Svarga, Narka, 14 Lokas, Sakshat.
- Tvam, Refers to Nitya Sakshat.

Says

Tvam

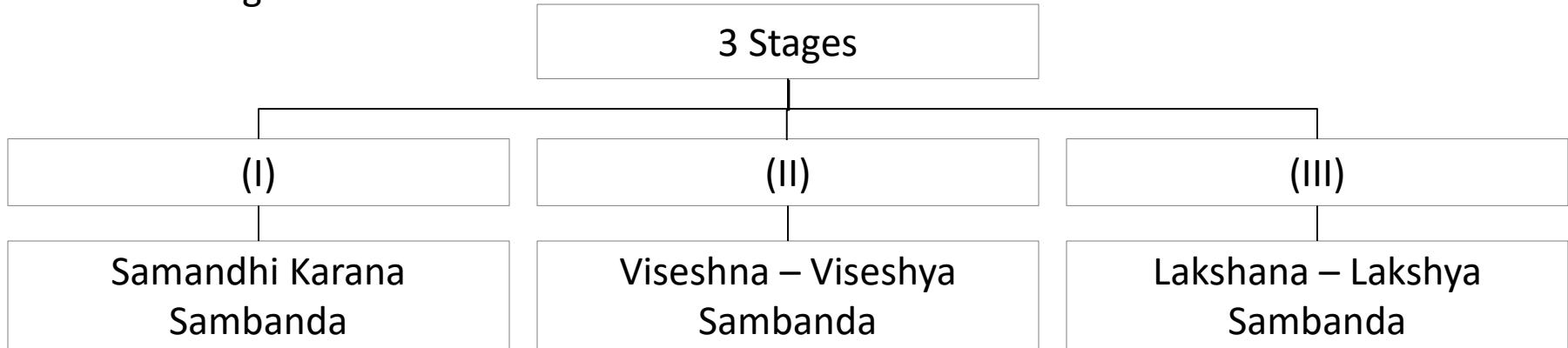
- You
- Nitya Sakshat

Idam

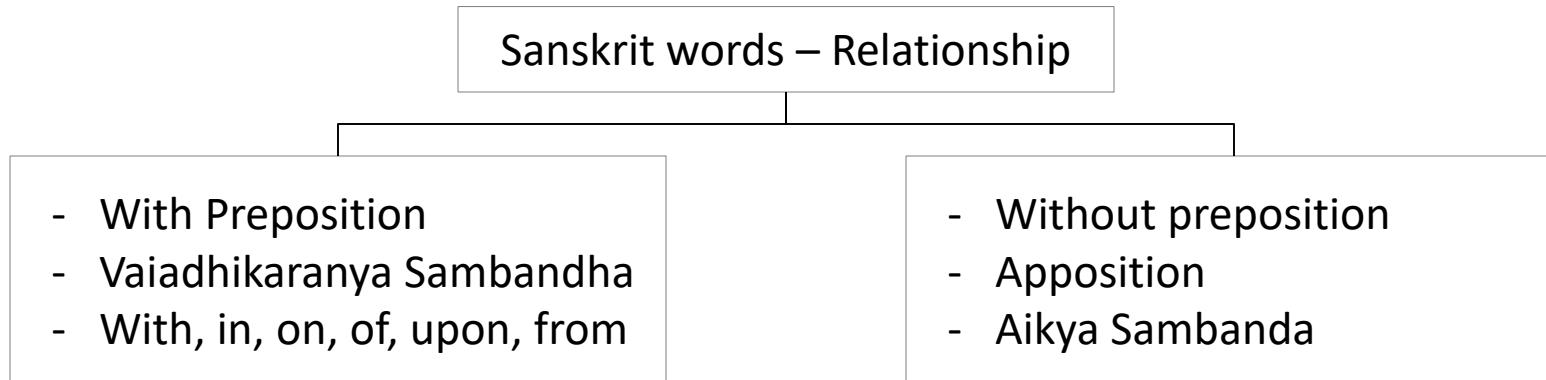
- This
- Anitya Sakshat Vastu

Revision : Verse 24

- Sureshvaracharya analyzing 3 stages through which Mahavakya functions and conveys its being.



I) Samanadhi Karana Sambanda (Relationship) between Tat – Tvam – Words :



Example I :

- I write with Pen.

↑

- Preposition
- Intermediating

Example II :

- He is standing on the ground
 - ↑
 - Words linked with Preposition.

Example III :

- Water is in the bottle.
- It is not said :
 - Jiva in Paramatma
 - Jiva of Paramatma
 - Jiva with Paramatma.
- Between Tat and Tvam no preposition in between, a very significant fact to be noted.
- **Preposition conveys relationship, absence of preposition conveys Aikyam, oneness.**
- For Advaitin, absence of preposition is very significant fact to be observed with special magnifying glass.
- Carefully notice absence of preposition.
- **Prepositionless relationship between Tat and Tvam, 2 words, Aikya Sambandha between Tat and Tvam.**

2nd Stage :

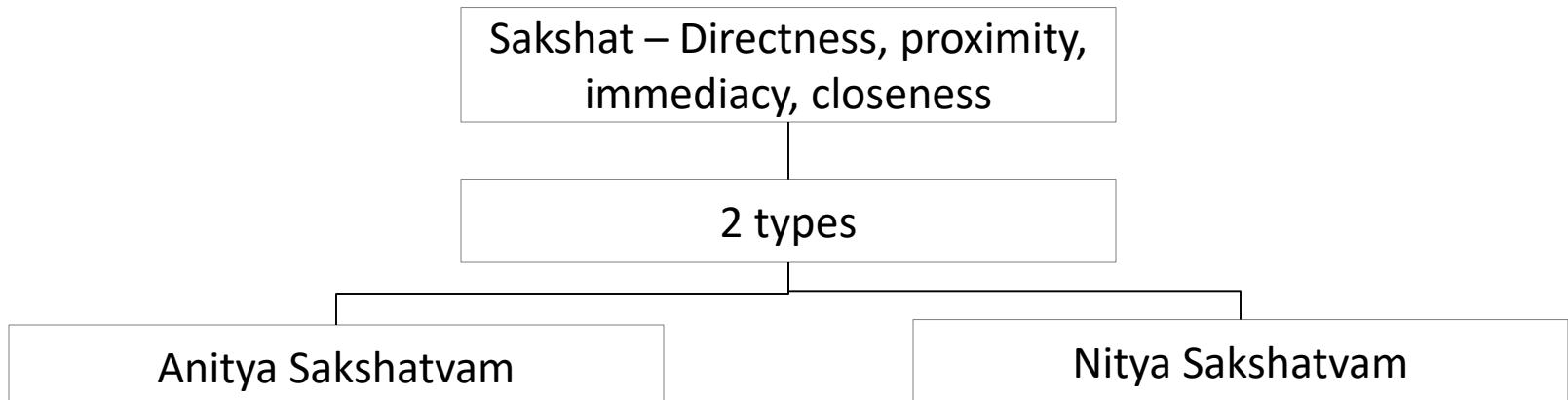
- **Viseshna – Visesha Sambandha exists between Primary meaning, Vachyartham of Tat and Tvam, 2 words.**

- 2nd stage focuses on primary meaning of Jivatma – Paramatma, qualifier – qualified relationship.

Vachyarthas – Primary meaning



- Jiva Qualifies Paramatma.
- Paramatma qualifies Jivatma.
- Qualifies means Jivatma transfers its status to Paramatma and Paramatma transfers its status to Jivatma, mutual transformations.
- Jivahood → Gifted → to Paramatma
- Paramatmhood → Gifted → To Jivatma
- Hood → Exchange of relationship
 - Jivatvam is qualifying Paramatma.
 - Paramatvam is qualifying Jivatma.
- This intermediary stage between qualifier – qualified relationship exists between 2 primary meanings of Tat and Tvam.
- More you say “That Paramatma” more distance created, greater Samsari I am.
- Samsaritvam is proportional to distance I have from Paramatma.



Anitya Sakshatvam	Nitya Sakshatvam
<ul style="list-style-type: none"> - Temporary directness - Devata Sakshatvam - Devotees direct experience of Rama, Krishna, Devi because of Tapas. - Thyagaraja – Rama. Meera – Krishna - Now gone - Direct Pratyaksha Padartha. 	<ul style="list-style-type: none"> - Permanent directness, immediacy. - I am directly available permanently for myself. - Tvam reveals permanent directness of oneself to oneself = Sakshat Matram.

3rd Stage :

Scrape off / Peel off unwanted
(By Bhaga Tyaga Lakshana)



- Now Jivatma and Paramatma ready for Aikyam – marriage.

a) Samsaritvam Asamtyajya :

- Include Asamsaritvam in 2nd stage.

b) Sa Api Abhidhanaji Bavati :

- That becomes primary meaning of Tat and Tvam Pada.
- In primary meaning, unwanted components are included, fruit and skin.
- 3rd stage – Peel off.

c) Abhidhanajam – Vahyarthा, Mukhyarthा :

- Primary meaning of Tvam.

Verse 25 – Introduction :

विरुद्ध-उद्देशनत्वात् च पारोक्ष्यदुःखित्वयोः
अविवाक्षितत्वं इत्याह ।

*viruddhoddeśanatvāc ca pārokṣya-duḥkhitvayor
avivakṣitatvam ity āha*

Since the primary meanings are contradictory, it is said that mediacy and being subject to suffering are not the meanings intended to be conveyed. [Introduction – Chapter 3 – Verse 25]

- In primary meaning, unwanted component is included, Samsaritvam of Jivatma and remoteness of Paramatma.
- We come to 2nd stage by law if 1st stage is Samanadhi Karanyam.
- 2nd stage is Viseshana – Viseshya Bava Sambanda.
- Apply qualifier – qualified relationship between primary meaning of Jivatma and Paramatma.
- They will not join together.

Jivatma	Paramatma
- Jivatma status can't go to Paramatma status because of Samsaritvam.	- Paramatma status can't go to Jivatma because of remoteness.

- Like 2 north poles of magnet repel because of unwanted component, Jivatma and Paramatma repel each other.
- They can't come near each other as long as 2 repelling mutually exclusive components are there in them.

- Upanishad does not want to include repelling components, even though they come together.

a) Paroksha Dukhitvam :

- Remoteness in Paramatma and Samsara Dukhitvam in Jivatma.

b) Tayor :

- Are included in meaning of Tat and Tvam.

c) Avivakshitvatvam :

- They are not intended to be included by Sruti.
- Shopkeeper sells Banana and hopes buyer will peel skin.
- Sruti gives both primary and secondary meanings but it wants seeker to reject 2 repelling components.

d) Paroksha Dukhitva Yor iva Vakshitvatvam :

- Unwanted meanings not conveyed – why?

e) Viruddha Utteshanatvat :

- Because 2 components are mutually repelling, of contradictory, like incompatible couples.
- Trying to find Aikyam at home, struggling to live under one roof.
- Have to do Baga Tyaga Lakshana and then can live together.
- Vachyartham does not work, primary Svabava problematic.
- Jivatma and Paramatma can't live under one roof.

- Instead of Amanitvam, Adambitvam, Asaktihi, Anabishvangaha, we have opposite qualities.

Gita :

अमानित्वमदभित्वम्
अहिंसा क्षान्तिराज्वम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

**amānitvam adambhitvam
ahimsā kṣāntirārjavam ।
ācāryopāsanam śaucam
sthairyam ātmavinigrahaḥ || 13-8 ||**

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control.... [Chapter 13 – Verse 8]

- God says you stay in Bhu Loka, I will remain in Vaikunta.
- To be under one roof, opposite components must be given up.

f) Uddeshanam :

- Primary meaning, Vachyartham.

g) Viruddha :

- Mutually exclusive because of remoteness of Paramatma and Samsaritvam of Jiva which are unwanted components.

h) Iti Aha :

- This is clarified in following Sloka.
- 2nd stage – Viseshana – Viseshya Sambanda is repulsion stage.

Verse 25 :

उद्दिश्यमानं वाक्यस्थं नोद्देशन-गुणान्वितम् ।
आकाङ्क्षित-पदार्थेन संसर्गं प्रतिपद्यते ॥ २५ ॥

*uddiśyamānam vākya-stham noddeśana-guṇānvitam
ākāṅkṣita-padārthena samsargam pratipadyate*

What is signified by the subject in the sentence, associated as it is with the quality [of suffering], does not admit of a relation with what is signified by the predicted. [Chapter 3 – Verse 25]

- In 2nd stage, we refuse to scrape off Samsaritvam of Jivatma and remoteness of Paramatma.

Teacher :

- You are Nitya Muktaha.

Student :

- Refutes to accept, continues to be Visishta Advaitin, Dvaitin.

a) Vakyastham :

- In Mahavakya.

b) Uttishyan :

- Subject of sentence is Jivatma Tvam.

Tat	Tvam	Asi
<ul style="list-style-type: none"> - Predicate - Akankshitam, Vidhiyamakam. - Paramatma. 	<ul style="list-style-type: none"> - Subject - Uttishya Manam. - 2nd person. - Jivatma 	<ul style="list-style-type: none"> - Verb - 2nd person, Madhyama Purusha, Eka Vachanam.

c) Uddishya Manam Vakyastham :

- Subject of Mahavakya.

d) Uddeshana Gunan Anvitam :

- Which has got unwanted component samsaritvam included in primary meaning.
- In Lakshyartha, secondary meaning, we remove unwanted component.

e) Na Samsargam Pratipadyate :

- We can never have oneness, connection in Vachyarthas.

f) Sakshita Pradakena :

- Tad Padartha, predicate, Paramatma, primary meaning includes unwanted element of remoteness.
- Unless you do Baga Tyaga Lakshana, can't have Aikyam.
- Visishta Advaita is always in 2nd stage, irritated, never comes to 3rd stage.
- **How Soham?**

Must say Dasoham because of repelling Gunas, Paramatma is great, Jiva is Samsari.

g) Na Samsargam Pratipat�te :

- Sruti expects me to remove Deha Abhimana.
- Academic exercise must be converted to practical experience by Baga Tyaga Lakshana.
- As long as I have Deha Abhimana, taking Vachyarthas, Mahavakya will not work.

Verse 26 – Introduction :

यत एतदेवम्, अतोऽनुपादित्सितयोः अपि
 तत्त्वमर्थयोः विशेषण-विशेष्यभावो
 भेदसंसर्ग-रहितवाक्यार्थ-लक्षणायैव
 इत्युपसंहारः ।

*yata etad evam ato 'nupāditsitayor api
 tat-tvam arthayor viśeṣana-viśeṣya-bhāvo
 bheda-samsarga- rahitāvākyārtha-laksanāyaivety¹
 upasamhārah*

This being the case, it should be concluded that the relation of the qualification and the qualified between the meanings of the two words "tat" and "tvam", which is not intended, is for the purpose of indicating the sentence sense which is devoid of difference as well as relation.
 [Introduction – Chapter 2 – Verse 26]

- What is the purpose of dwelling so much in 2nd stage?
- Vachyarth, Viseshana – Viseshya Baba Sambanda?
- **Intermediary stage required to know necessity of 3rd stage.**
- Come to 2nd stage, apply Viseshana Viseshya Baba Sambanda.
- While applying Sambanda, we will be aware of mutual repulsion of Jivatma Vachyarth and Paramatma Vachyarth.
- Repulsion must be intensely experienced.
- Then can analyse what is repelling component.
- Son, Daughter, wife, Business are repelling component.

- Discover this and come to intermediary stage.
- See repulsion for myself.
- Then go to Lakshaya – Lakshana Sambanda between Vachyartha and Lakshyartha.

a) Yataha Etatu Evam :

- Because of above mentioned condition, mutual repulsion takes place between Jivatma and Paramatma when you take primary meaning, because of inclusion of unwanted components.
- See incompatibility between 2 Vachyarthas.

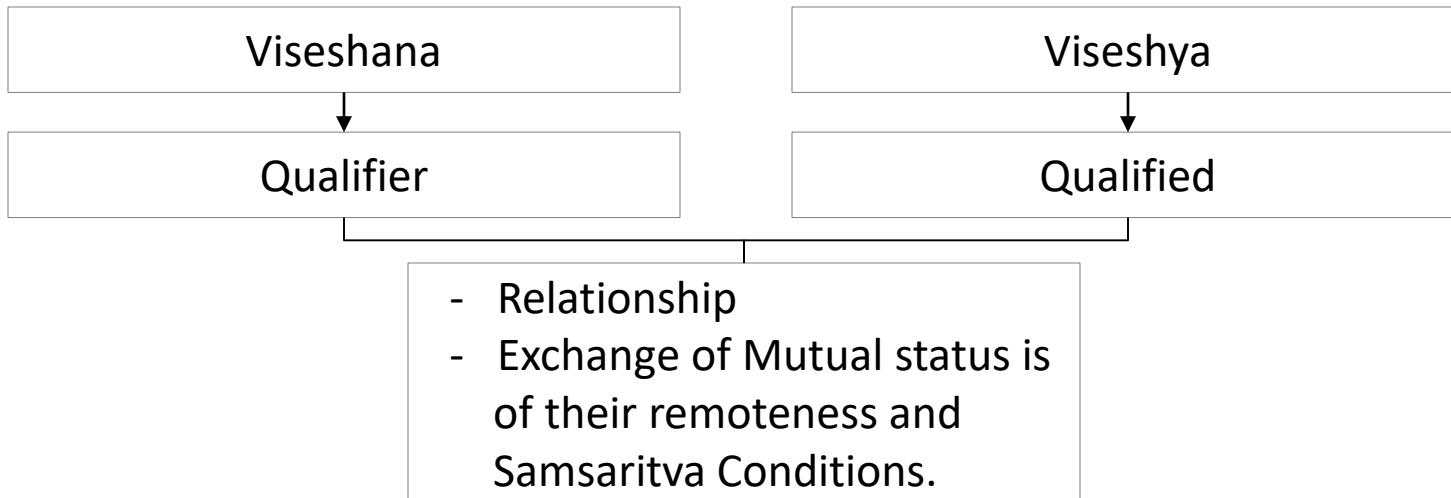
b) Tat Tvam Artha Yoho :

- Primary meaning, Vachyartha of Tat and Tvam.

c) Anupaditsitam :

- When primary meaning is not intended by Sruti.
- How do you know?
- Their Aikyam, oneness not possible.
- Asi reveals Aikyam.
- Remoteness of Paramatma and Samsaritvam of Jivatma are obstacles in Vachyartha of Tat and Tvam.

d) Viseshana – Viseshya Bavaha :



e) Na Samsargam Pratipat�te :

- Repel each other.
- What is Aim of Upanishad?

f) Lakshana – Lakshand Vakyarthा Eva Upasamhara :

- Thoroughly understand 3rd stage then intellect can sweep in one go all 3 stages and resolve into Aikyam.

Example :

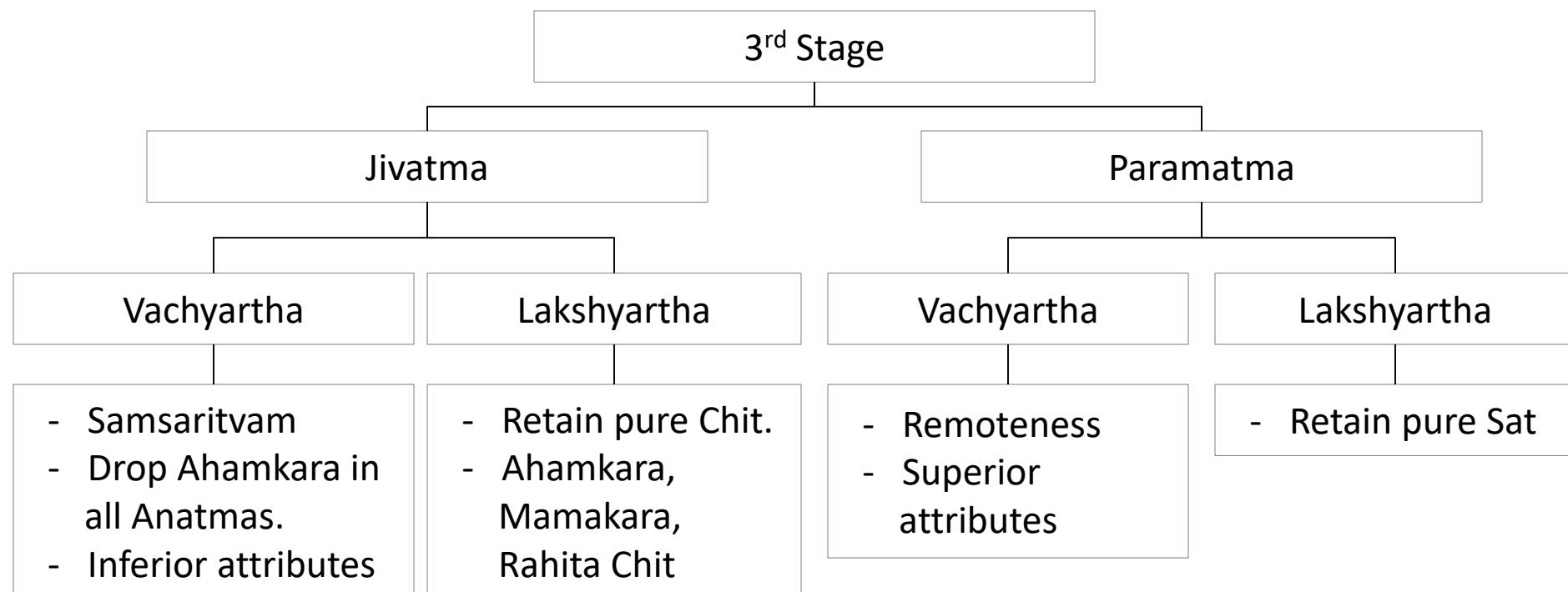
- 1st time in Singapore don't know how to reach class.
- After 4 years can map the roads well in the mind.

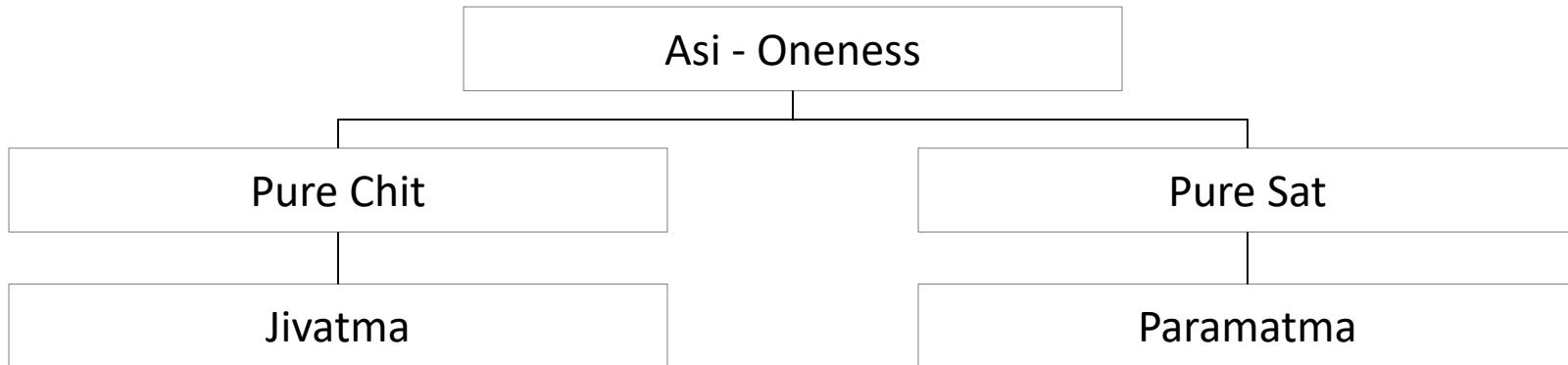
1 st Road	2 nd road	3 rd Road
Newton	Teka	Serangoon

- Siddhi Granthas deal with Technical aspects.
- 1st time difficult.
- Later will know – like Sthula, Sukshma, Karana Sharirams.
- Will land in Aikyam in one minute.. I was, am, will ever be free.
- Where is Samsara?
- It is an intellectual journey of Mahavakyam.

g) Vakyartha Lakshanaya :

- Apply secondary meaning.





- Jivatma loses primary meaning, freed from inferior attributes and Paramatma loses primary meaning, freed from superior attributes.

h) Bheda Samsarga Rahita Vakyartha :

- Pure Chit and pure Sat can happily live under one roof of Atma.
- Aikyam = Total oneness.
- Bheda Rahitaha, free from all divisions.
- Therefore Samsargaha, no relationship at all.
- Jivatma is related to Paramatma is putting them in preposition.
- **Ultimate meaning :**
Jivatma is Paramatma.
- This concept is called Bheda Samsarga Rahitam, Divisionless, relationless.

j) Vachyartham :

- To apply primary meaning, intermediary stage is required as stepping stone.

k) Lakshyartham :

- To come to secondary stage.

l) Iti Upasamhara :

- This is end of 2nd stage of Mahavakya Vichara.

Verse 26 :

तदो विशेषणार्थत्वं विशेष्यत्वं त्वमस्तथा ।
लक्ष्यलक्षणसंबन्धः तयोः स्यात् प्रत्यगात्मना ॥ २६ ॥

*tado viśeṣaṇārthatvam viśeṣyatvam tvamas tathā
lakṣya-lakṣaṇa-sambandhas tayoh syāt pratyagātmanā*

The word "that" is used in the sense of qualification, and the word "thou" is used in the sense of the qualified. The two words come to have the relation of the implication and the implied by the inward Self [which is the import of the sentence]. [Chapter 3 – Verse 26]

- Corridor verse, end of 2nd stage, beginning of 3rd stage.

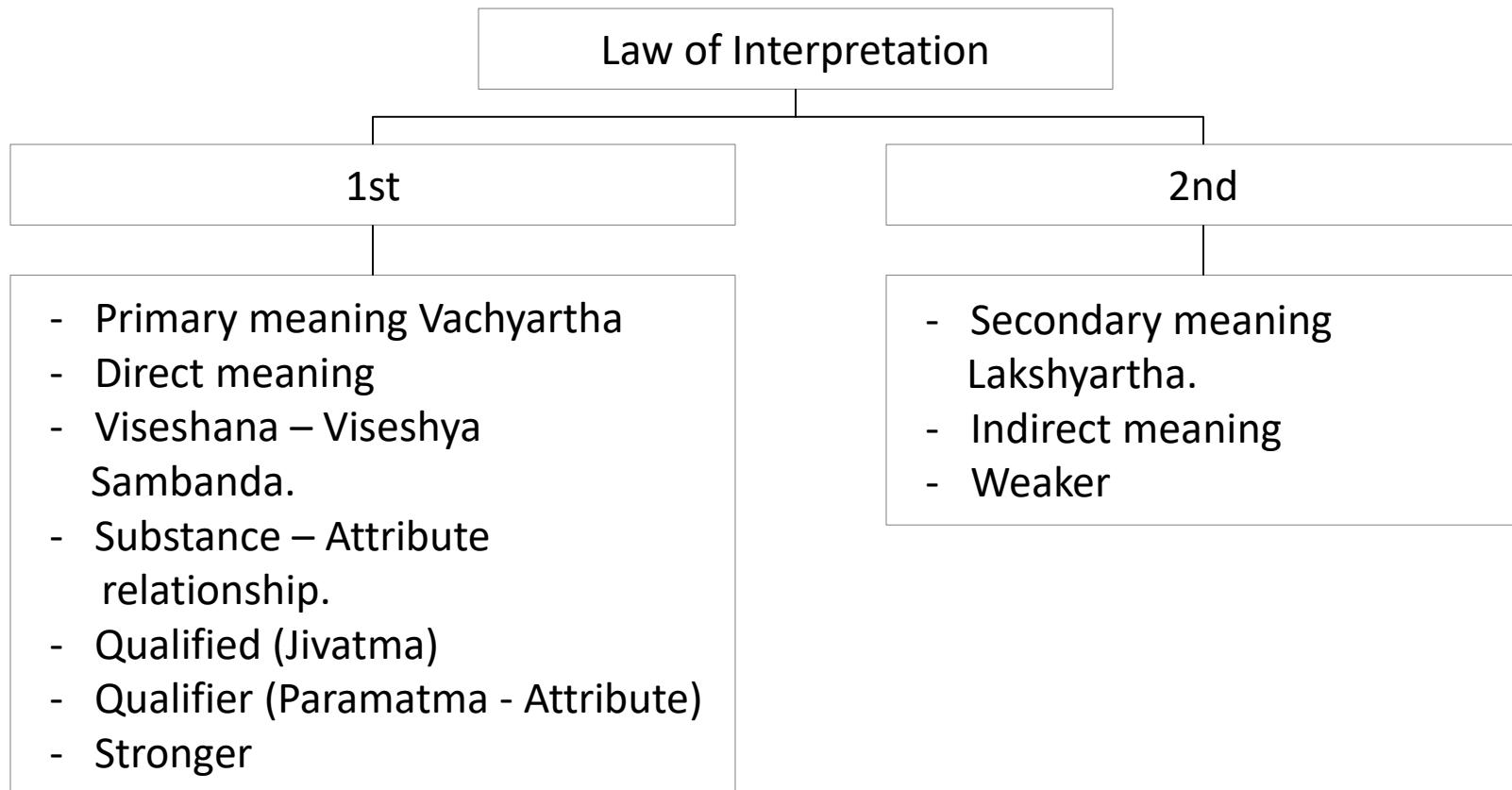
1 st line	2 nd line
<ul style="list-style-type: none">- 2nd stage- Viseshana – Viseshya Bava Sambanda.	<ul style="list-style-type: none">- 3rd stage.- Lakshana Lakshya Bava Sambanda.

a) Tadaha :

- *Tvam* – Jivatma with its primary meaning in 2nd stage.

b) Viseshanartham :

Tvam Jivatma	Tat Paramatma
<ul style="list-style-type: none">- Viseshyam- Substance- Qualified	<ul style="list-style-type: none">- Viseshanam- Adjective, attribute.- Qualifying expression.



- After applying primary meaning if contradictions exist, go to secondary meaning.

2nd stage :

- Only a stepping stone, intermediary stage Sruti wants us to go to 3rd stage.

Gita : Dhyana Sloka

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

Prapanna-pārijātāya totravetraikapānaye
jnāna-mudrāya krshnāya gītamrta-duhe namah 3.

Salutations to Krsna : Who is a “tree of fulfilment” (i.e., Parijata or Kalpataru – the bestower of all desires to all those who totally surrender to Him, who has milked the Gita-nectar, the holder of Jnana-mudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection. [Dhyana Sloka 3]

- 5 words – in Samanadhi Karanyam with no prepositions.
- Take primary meaning + Viseshana – Viseshya Bava Sambanda.
- Krishnas attributes increased, no contradiction.
- Journey over.
- In Mahavakya, primary meaning contradictory, journey continues to 3rd stage.

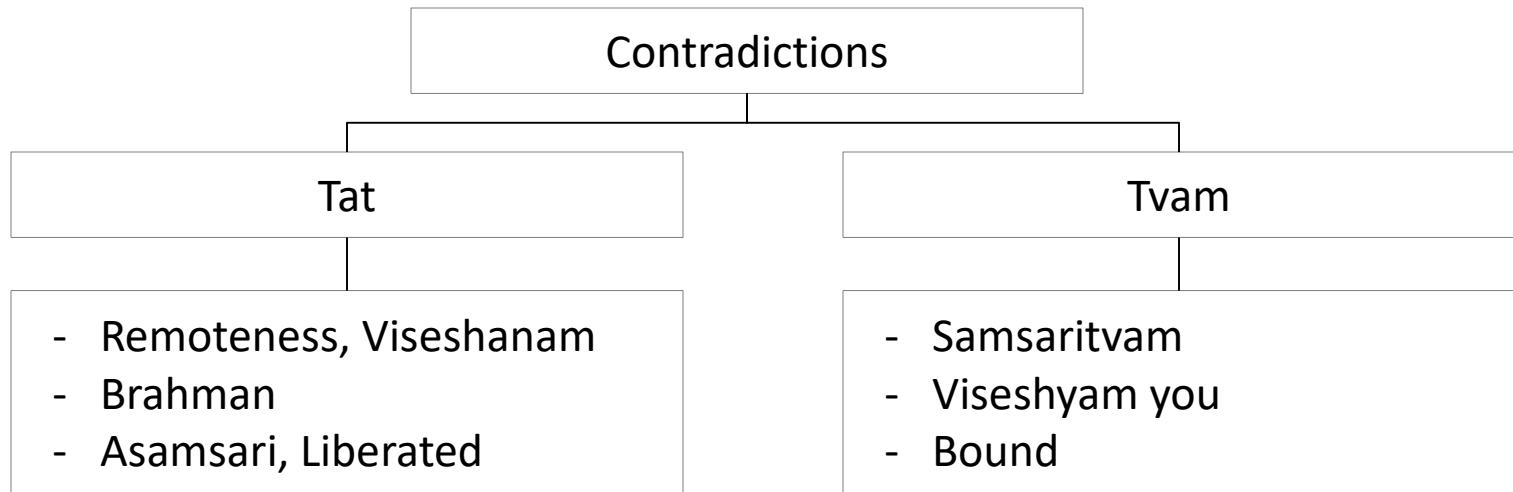
c) Tvam Visehyartham :

Visehyam	Viseshanam
<ul style="list-style-type: none"> - Subject - Always known to speaker and listener. - Rama subject known. 	<ul style="list-style-type: none"> - Predicate - New information to listener about substance. - Rama is king of Ayodhya. - King not known, unknown.

- Tatu Tvam Asi.

Tvam	Tatu
<ul style="list-style-type: none"> - Subject - You - Known student - Viseshyam 	<ul style="list-style-type: none"> - Predicate - Viseshanam - Unknown Brahman - Akankshita Padartha, Vidhiyamanam. - Apoorva, new information to be known.

- While applying Viseshana – Viseshya Sambandha, we experience 2 fold contradiction.



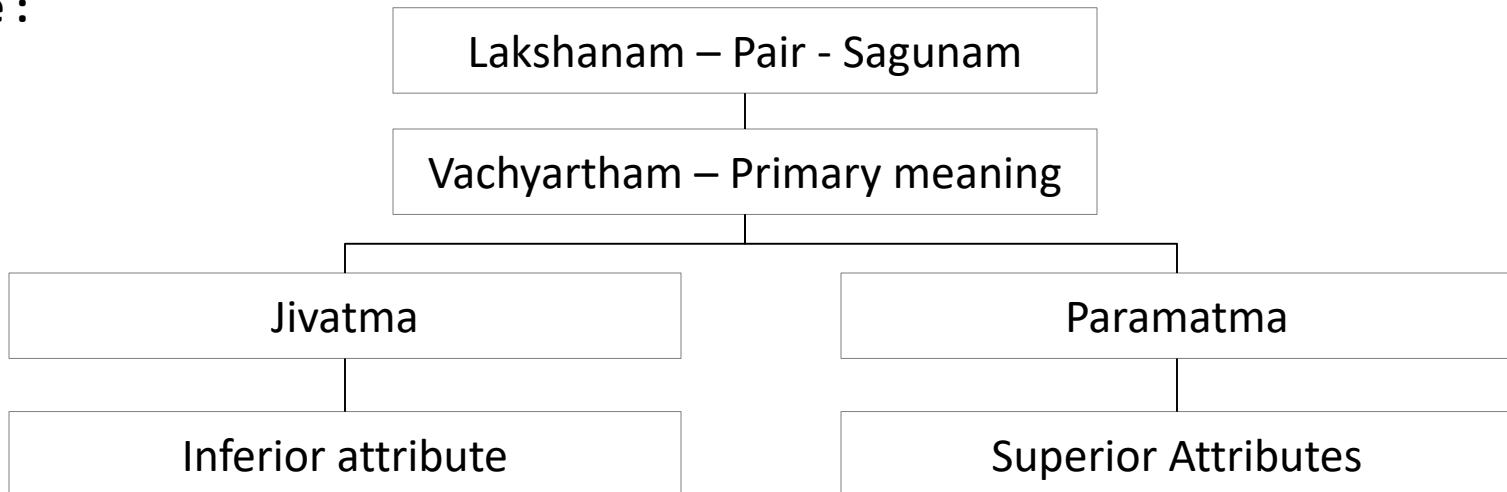
- Because of Contradiction, go to 3rd stage.
- Lakshya – Lakshana Sambanda.

d) **Tvam Padasya Viseshyatvam Bavati.**

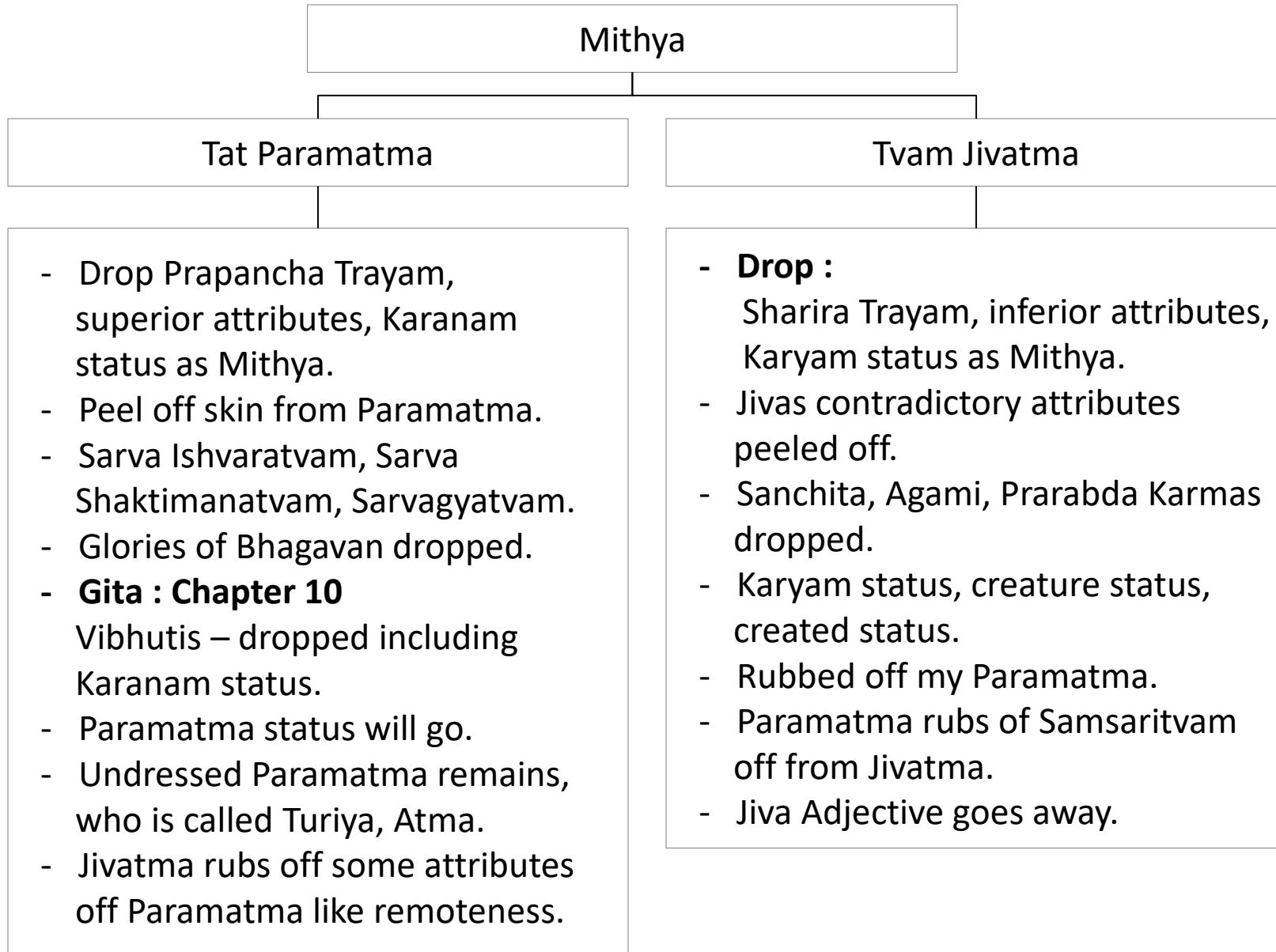
e) Tadaha Padasya Viseshanam Bavati :

- 2 primary meanings are Vachyarthams, Jivatma + Paramatma, contradict mutually.

3rd stage :



- Because of contradiction, each one will drop mutually contradictory pair as Mithya.



What is left behind?

- Nothing
- Visishta Advaitin
- No Nirguna Padartha

- Nirguna Atma
- Advaitin
- Nirguna Padartha, Atma remains.
- Jivatma minus Jiva = Nirguna Atma.
- Paramatma minus Parama = Atma.

- Are there no 2 Nirguna Atmas?
- **Left over component = Ekatma.**
- Because of Mutual rubbing off, what comes out is Ekatma, called Lakshyam.

Jivatma + Paramatma	Ekatma
<ul style="list-style-type: none">- Pair- Lakshanam- Saguna- Vachyartha	<ul style="list-style-type: none">- Comes after rubbing of Jivatma, Paramatma pair.- Lakshyam.- Because of Mutual rubbing, both loose their skin, dress.- Free from Prapancha + Sharira Trayam.

- What comes out?
- Tussle take place in 3rd stage – Mithya Anatma.

- Superior, inferior attributes will be dropped, won't go away, will be understood as Mithya.
- Dismissal in Vedanta is falsification.
- Prapancha and Shariram falsified.
- Karyam status of Jivatma dismissed.

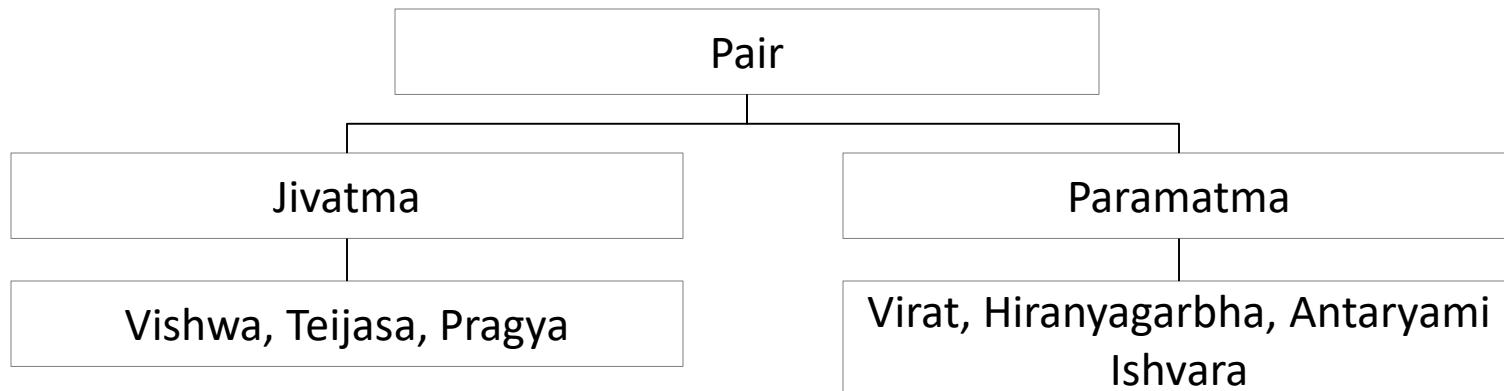
Vivekchoodamani :

एकमेव सदनेककारणं
 कारणान्तरनिरास्यकारणम् ।
 कार्यकारणविलक्षणं स्वयं
 ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

*ekameva sadanekakāraṇam
 kāraṇāntraranirāsyakāraṇam ।
 kāryakāraṇavilakṣaṇam svayam
 brahma tattvamasi bhāvayātmani || 260||*

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent --- “That Brahman Thou Art” Meditate on this in your mind. [Verse 260]

- Turiya Ekatma is left behind.



- What is left behind is Karya Karana Vilakshanam.
- Existence, consciousness, not part, product, property of matter, body, mind, thought = 3rd stage.

Jivatma / Paramatma	Ekatma
<ul style="list-style-type: none"> - Sagunam - Lakshanam - Indicator - Revealor 	<ul style="list-style-type: none"> - Nirgunam - Lakshyam - Indicated - Revealed

- There is Lakshanam – Lakshya Sambanda between Jivatma - Paramatma pair.
- Tayoho = For Saguna Jivatma Paramatma pair.
- Lakshana – Lakshaya Sambanda Asti between Nirguna Ekatma and Jivatma / Paramatma pair, Pratyagatmanaha Saha.
- Pratyagatma = Nirguna Ekatma
- We can't give Jiva or Parama Adjective to Atma.

f) Tayoho Jivatma Paramatma Yoho Lakshya – Lakshana Sambanda Pratyag Atmane.

Verse 27 – Introduction :

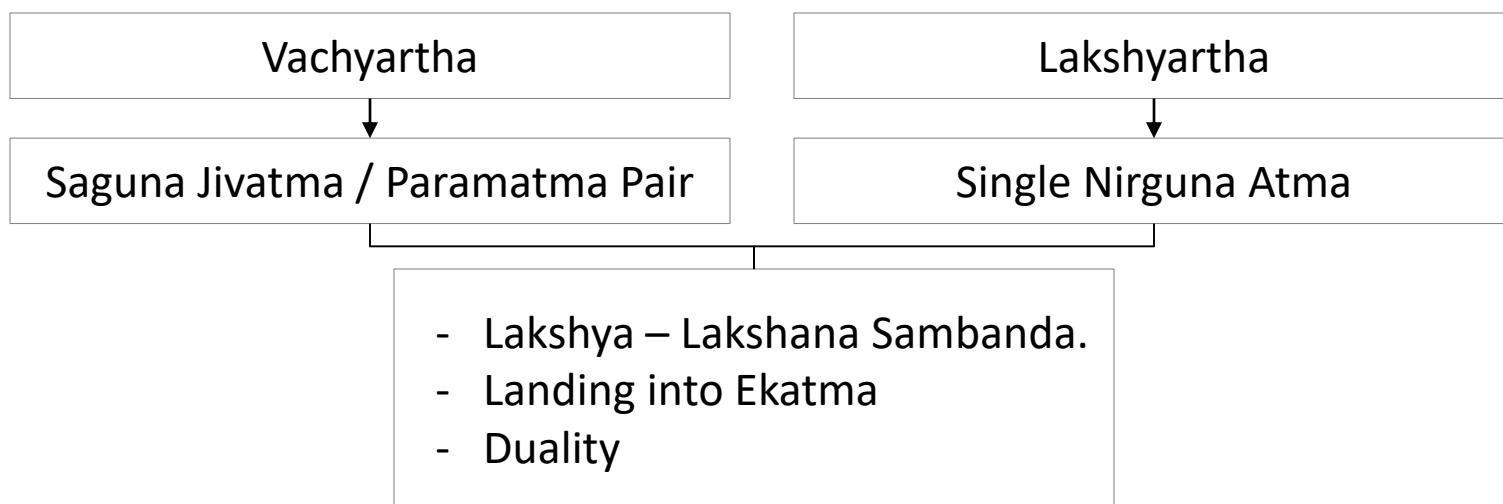
कथं पुनः अविवक्षित-विरुद्ध-निरस्यमानस्य
लक्षणार्थत्वम् ?

*katham punar avivakṣita-viruddha-nirasyamānasya
lakṣaṇārthatvam*

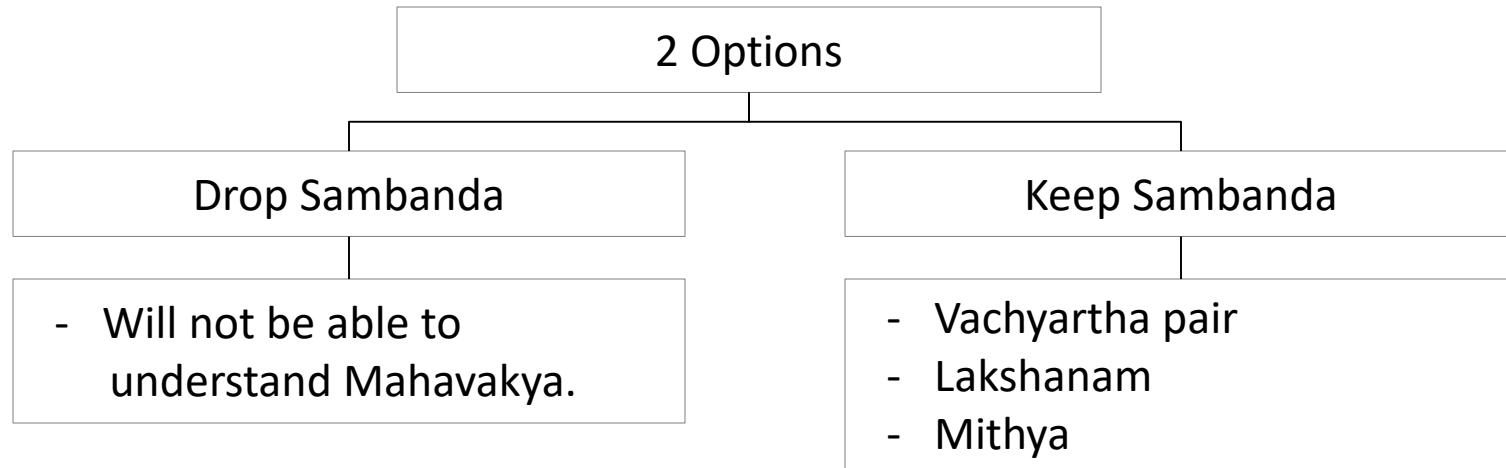
An objection may be raised: "How can that which is not intended, which is opposed, and which has [therefore] to be discarded be the indicator?" [Introduction – Chapter 3 – Verse 27]

Purva Pakshi – Doubt :

- You are talking about Lakshya Lakshana Sambanda between Vachyarthas and Lakshyartha.



- Advaitam not possible, two are there.



Our Answer :

- We talk about Sambanda between Mithya and Satyam.

Vachyarthra	Lakshyartha
<ul style="list-style-type: none"> - Pair - Saguna Jivatma / Paramatma Mithya. 	<ul style="list-style-type: none"> - Single - Nirguna Ekatma - Satyam

Purva Pakshi :

- How relationship between Satyam and Mithya.

Law :

- Relationship possible between 2 entities belonging to same order or reality.
- Dream girl can't marry Jagrat boy.

Answer in this Sloka :

a) Avivakta Nirudya Nirashaya Manasya :

- Vachyartham pair of Jivatma and Paramatma Saguna is,
- Avivakshitam – not intended by Upanishad.
- Lakshyartha alone intended, peel will not remove hunger.

b)

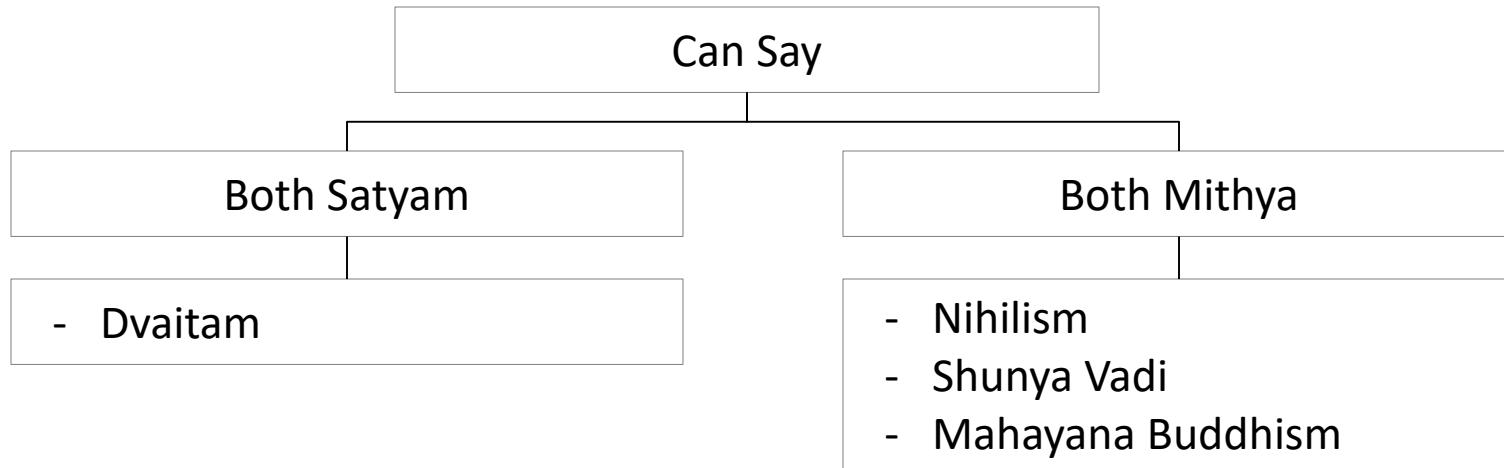
Fruit	Peel
<ul style="list-style-type: none">- Vivakshitam- Vachyartham- Accepted by us- Unintended- Contradictory- Mithya- Mutually contradictory pair	<ul style="list-style-type: none">- Avivakshitam- Lakshyartha- Intended

c) Nirasya Manasya :

- Mithya to be falsified, negated.
- How can Mithya Vachyartham and Satya Lakshya go together?

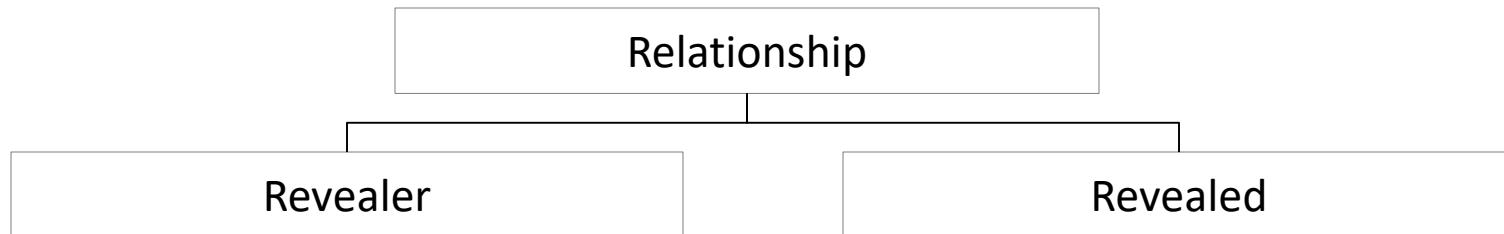
d) Katham Punaha?

- How Mithya world, Vachyartham serves as Lakshanam for Nirguna Ekatma?
- How Lakshya – Lakshana Sambanda – indicator – indicated relationship between Mithya and Satyam?



Advaitin :

- Both not Satyam, both not Mithya.
- One is Satyam, other Mithya.
- They have Lakshya – Lakshana Sambanda in a mysterious manner.



- Normally Mithya and Satyam can't have relationship.
- In Mysterious manner, Mithya can reveal Satyam and have mysterious Lakshya – Lakshana Sambanda as Upalakshanam.

Verse 27 :

लक्षणं सर्पवद्रज्ज्वाः प्रतीचः स्यादहं तथा ।
तद्वाधेनैव वाक्यार्थं वेत्ति सोऽपि तदाश्रयात् ॥ २७ ॥

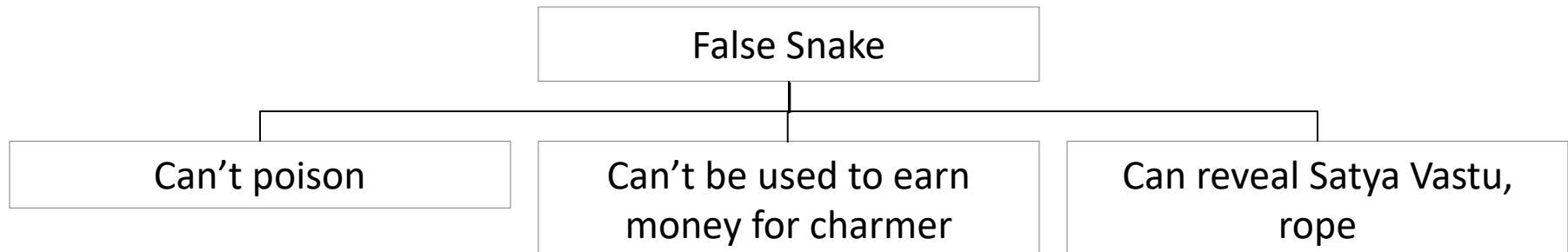
*lakṣaṇam sarpa-vad rajjvāḥ praticaḥ syād aham tathā
tad-bādhenaiva vākyārthaṁ vetti so 'pi tad-āśrayāt*

Just as the [illusory] snake indicates the rope, even so the "I" indicates the inward Self. One understands the meaning of the sentence ["The snake is the rope"] through the snake and by sublating it. Even so, one understands [the meaning of the sentence "That thou art" through the intellect and by sublating it]. [Chapter 3 – Verse 27]

Topic :

- Mithya – Satyam can't have Real Relationship.
- They have a mysterious relationship of Mithya revealing the Satyam because of a peculiar situation.
- **Wherever Mithya is there, Satyam is there, lending existence.**
- **Ashraya – Ashrita Sambanda exists.**
- **Satyam exists as lender of existence to any Mithya Padartha.**
- Where Mithya Padartha is there, there itself Satyam is there.
- By looking at Mithya, I can reveal Satyam which is lender of existence behind Mithya Padartha.
- Therefore, by showing Mithya, can reveal Satya Vastu.
- False snake reveals rope.

- Guru uses false snake.



- Process of knowing, called Epistemology.
- In the vision of Guru, there is no snake, snake does not exist, only rope is there, false snake is non-existent.
- Guru Introduces Snake called “Anuvada”.
- Quotes Snake which exists for the student.
- Guru compromises and uses the word snake even though snake is absent.

For Guru	For Student
Snake false	Snake real

Guru :

- “That Snake is Rope”



Because of which student is Shivering

- Sishya notices rope in same place where he is seeing snake.
- To understand rope, Guru uses false snake, reveals real rope.
- What is the relationship between false snake and real rope?
- Mysterious, Lakshya – Lakshana Sambanda called Upalakshanam.
- Guru can extend this to Vedanta also by saying :
 - This world you see is nothing but really Brahman.
 - This snake you see is nothing but really rope.
- When teaching is utilized, false world, nonexistent in the vision of Guru, false world is used to Reveal real Brahman.
- Which is pure existence.
- Where is existence? Where is rope? In the same place as rope snake.
- **Real Brahman, existence, is in this world itself.**
- Sishya has to grasp existence here and now.
- In the discovery of pure existence what should world do?
- What should world do?
- World should get falsified as Mithya.
- When this revelation takes place, Vachyartha has become Lakshanam.

False Snake (Revealor) Lakshanam	Saguna Jivatma World – Paramatma (Revealor) Lakshanam
<ul style="list-style-type: none"> - Reveals Rope (Revealed) Lakshyam. 	<ul style="list-style-type: none"> - Reveals Ekatma Lakshyam – Brahman (revealed)

a) Sarpavatu :

- Like the false Snake.

b) Rajvaha Bavati :

- Like false snake can be revealer of real rope with a mysterious revelation, Laksha – Lakshana Sambanda.

Upalakshanya Upalakshana Sambanda	Lakshanaya Sambanda
<ul style="list-style-type: none"> - When one is real, other unreal. 	<ul style="list-style-type: none"> - When both Lakshanam and Lakshyam are equally real.

- Here Laksha – Lakshana Sambanda is Upalakshya – Upalakshana Sambanda.
- Just as the false snake becomes the revealor of real Rope.

c) Tatha – Aham :

- Aham represents, Vachyartha Jivatma and Vachyartha Paramatma pair which is false.

d) Lakshanaya Syat :

- Can become revealor of.

e) Pratichaha :

- Nirguna Ekatma which is Lakshyam, Satyam.

2nd Half of verse :

- What is phenomena that takes place for listener?

Example :

- Rope snake.

Guru Says :

- This is rope.
- Two important phenomena takes place, both important for Advaitam.

I) False Snake can reveal real rope :

- Guru reveals false snake to point out rope.
- False Snake is utilized to reveal real rope.
- Fantastic phenomena in creation.

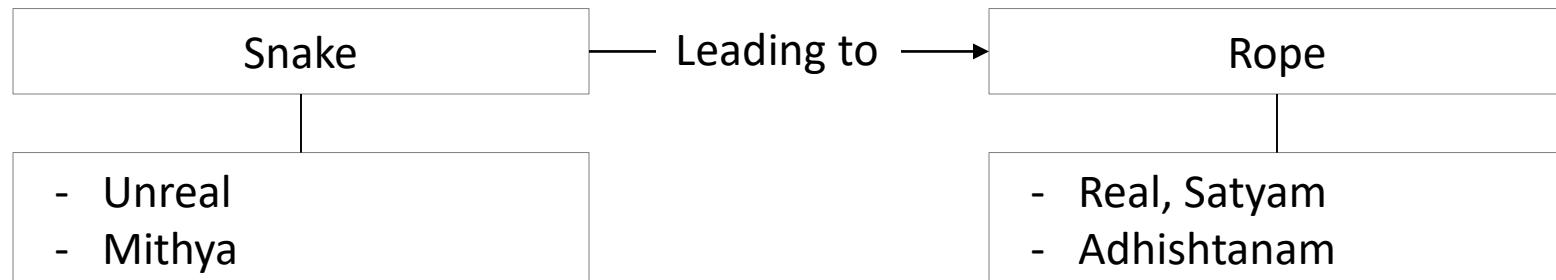
Brihadaranyaka Upanishad :

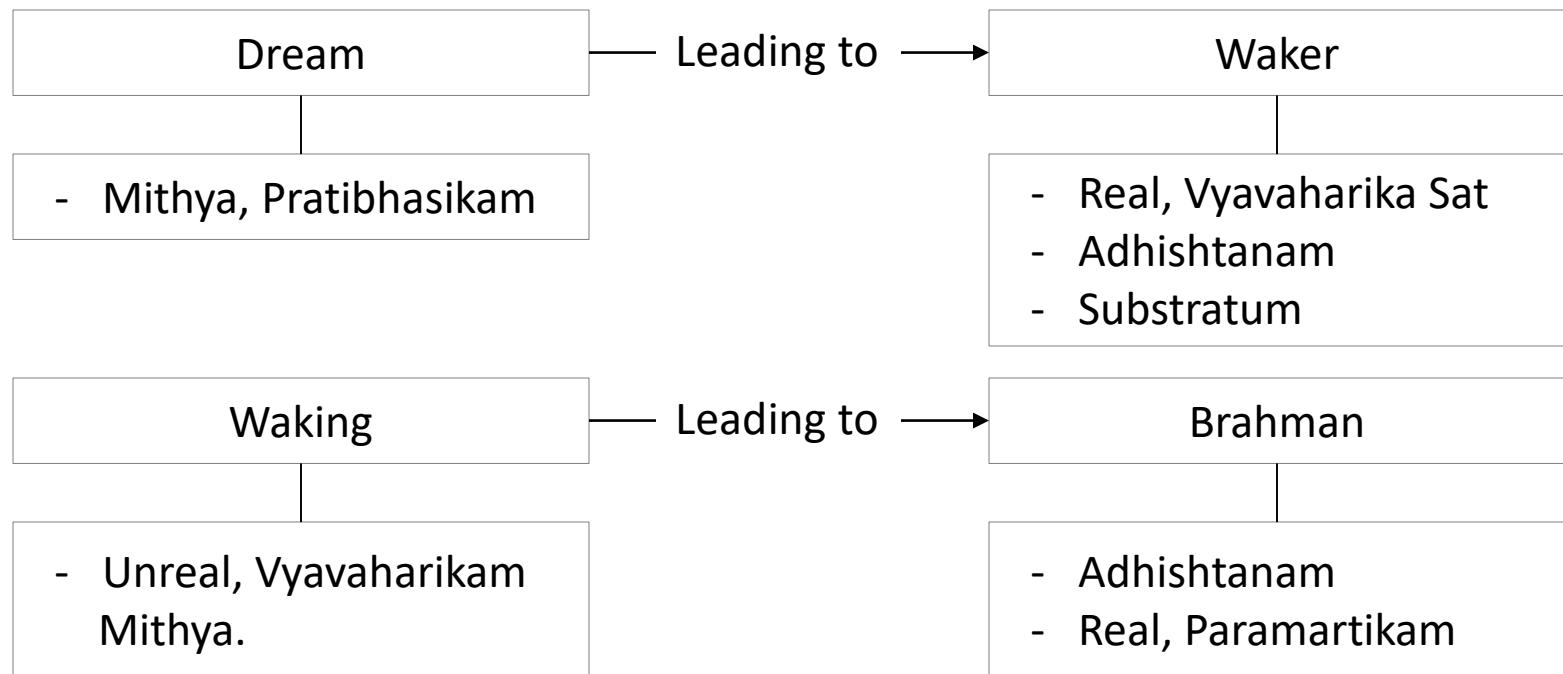
अथातः पश्चमानानामेवाभ्यारोहः; स चै खलु प्रस्तोता
साम प्रस्तीति, स यत्र प्रस्तुयासदेतानि जपेत्—असतो मा
सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मामृतं गमयेति ;
स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सद्मृतम्,
मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; तमसो मा
ज्योतिर्गमयेति, मृत्युर्व तमः, ज्योतिरमृतम्, मृत्योर्मामृतं
गमय, अमृतं मा कुर्वित्येवैतदाह ; मृत्योर्मामृतं गमयेति
नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि
तेष्वात्मनेऽन्नाद्यमागायेत्, तस्मादु तेषु धर्म चृणोत यं कामं
कामयेत तम् ; स पश्च एवंविदुद्वातात्मने वा यजमानाय
वा यं कामं कामयते तमागायति ; तद्वैतल्लोकजिदेव ; न
हैवालोक्यताया भाशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānām evābh्यārohaḥ, sa vai khalu prastotā
sāma prastauti, sa yatra prastuyāt, tad etāni jaret: 'asato mā
sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmṛtam gamaya' iti,
sa yad āha, asato mā sad gamaya iti, mṛtyur vā asat, sad amṛtam,
mṛtyor māmṛtam gamaya, amṛtam mā kurv ity evaitad āha; tamaso mā
jyotir gamaya iti, mṛtyur vai tamah, jyotir amṛtam, mṛtyor mā amṛtam
gamaya, amṛtam kurv ity evaitad āha; mṛtyor māmṛtam gamaya iti,
nātra tirohitam ivāsti. atha yānītarāṇi stotrāṇi,
teṣv ātmane'nnādyam āgāyet; tasmād u teṣu varām vṛṇīta, yaṁ kāmaṁ,
kāmayeta, tam, sa eṣa evam-vid udgātātmane vā yajamānāya
vā yaṁ kāmaṁ kāmayate tam āgāyat; taddhātal loka-jid eva, na
haivā lokyatāyā āśāsti, ya evam etat sāma veda.

Now therefore the edifying repetition (Abhyaroha) only of the hymns called Pavamanas. The priest called Prastotr indeed recites the Saman. While he recites it, these Mantras are to be repeated : From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good,' 'evil' means death, and 'good' immortality ; so it says, 'From death lead me to immortality, i.e. make me immortal.' when it says, 'From darkness lead me to light,' 'darkness' means death, and 'light,' immortality ; so it says, 'From death lead me to immortality, or make me immortal.' In the dictum, 'From death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon – anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world. [I – III – 28]

- Mysteriously finite leads to infinite which is not logically possible.
- Normally finite cannot take me to infinite.
- This is fantastic phenomena.





II) When student listens to Guru :

- That Snake is rope.

↓

Subject (I) Predicate (II)
- Sishya until that time has taken snake as real and existent.
- By listening to 1st part of sentence : “That Snake is”.
- Existence and reality has been given to Snake, Sishya still shivering.

Gita :

सीदन्ति मम गात्राणि
मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे
रोमहर्षश्च जायते ॥ १-२९ ॥

sīdanti mama gātrāṇi
mukham ca pariśuṣyati ।
vēpathuśca śarīrē mē
rōmaharṣaśca jāyatē || 1.29||

My limbs fail and my mouth is parched, my body quivers and my hair stands on end.. [Chapter 1– Verse 29]

- When 2nd part “Rope” is heard, Sishya transfers isness to Rope.
- Moment predicate comes, predicate absorbs the Isness and swallows the Isness.
- **Once Rope swallows isness, fantastic 2nd phenomena takes place.**
- **Frightening, terrible snake looses Isness.**
- Snake gets falsified.
- Falsification happens after job of revelation.
- Before Advaitam, Mahavakyam, no revelation of Satyam Brahman and Jagan Mithya.
- After revelation job, snake goes away.

Example :

- Agarbatti burns, gives fragrance, destroys itself.
- Snake reveals its nature, snake looses isness, snake gets falsified.

Teacher says :

- “Saguna Jivatma, Paramatma pair is the rope snake, reveals Brahman – Nirguna Ekatma – Rope.

2nd Phenomena :

- 2nd half of Mantra – “Badaha”.
- Isness goes to Ekatma Nirguna Brahman.
- Both Saguna Jiva and Saguna Paramatma with all his attributes Upashanta Jagrat – Jiva – Sishya – Ishvara – falsified – Lakshanam.

Advaita Makaranta :

परोक्षतापरिच्छेद-
शाब्द्यापोहनिर्मलम् ।
तदासीति गिरा लक्ष्य-
महेकरसं महः ॥ २६ ॥

**parōkshatā paricchēda
shābalyāpōha nirmalam I
tadasīti girā lakshyam
ahamēkarasam mahaha II 26 II**

That great light of Consciousness of one essence am I, indicated by the words of the Sruti as “Thou Art”, and which is the pure one (immaculate), eliminating (through Knowledge) the conditioning of remoteness and limitations. [Verse 26]

- Phenomena of falsified Vachyartha is called Badaha.

Revision : Verse 27

- Deals with 3rd stage of understanding Mahavakyam through Lakshya – Lakshana.

Lakshyam	Lakshanam
<ul style="list-style-type: none">- Lakshyartha- Indicated meaning of Tat + Tvam Pada.- Nirguna, Ekatma.- Satyam	<ul style="list-style-type: none">- Indicator- Vachyartha of Tat – Tvam Pada pair.- Saguna pair.- Mithya.

Relationship is called Lakshana – Lakshya Sambanda
Indicator – Indicated relationship

- Saguna Jivatma – Paramatma Vachyartha pair reveals Nirguna Ekatma.

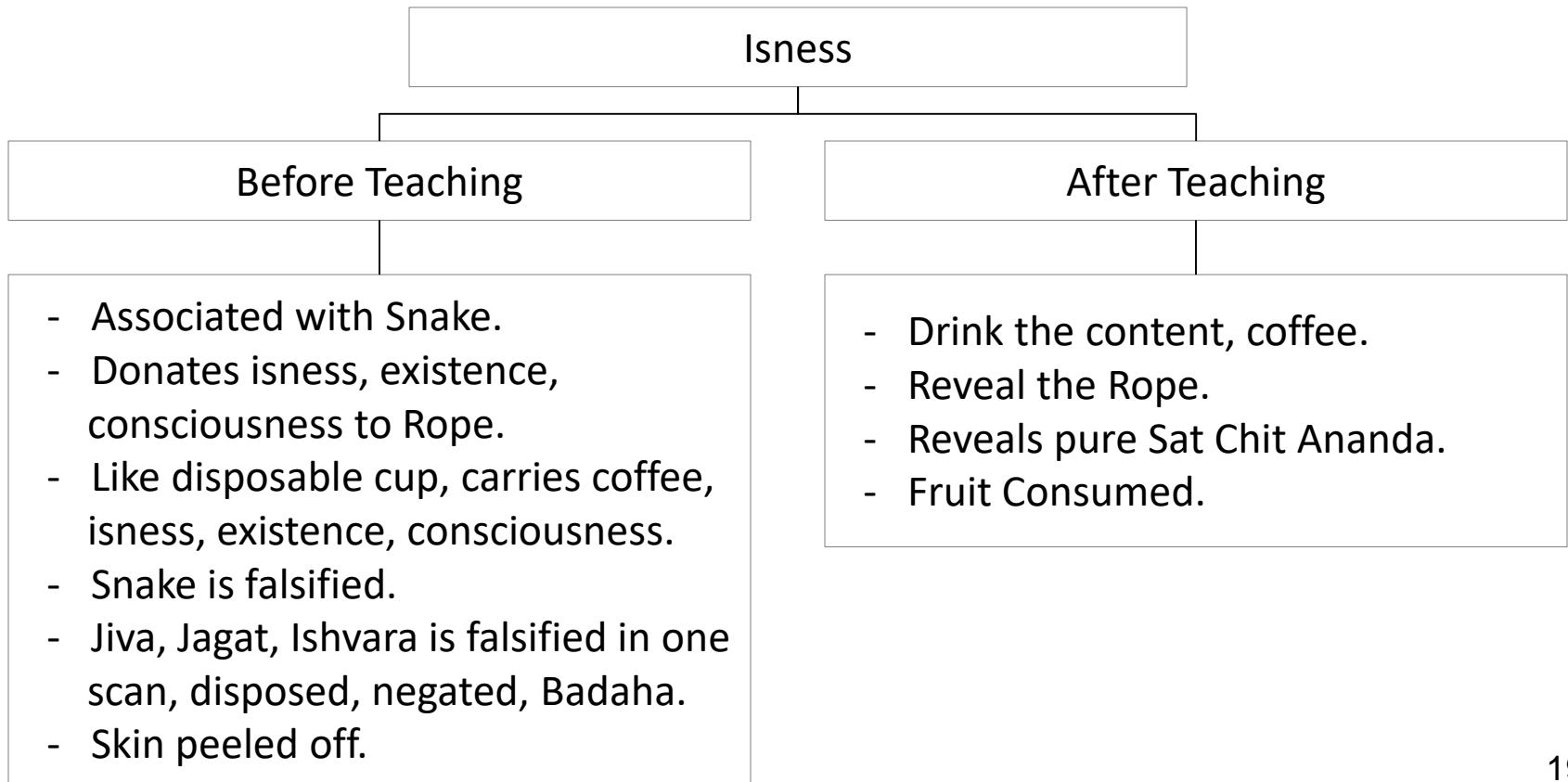
Question :

- How Saguna Mithya reveal Satyam Brahma?

Example :

- This Snake is Rope.

Snake	Rope
<ul style="list-style-type: none"> - Revealor - Utilised to know Rope as Adhishtanam - Isness in Snake transferred to Rope. 	<ul style="list-style-type: none"> - Revealed
<p>Example :</p> <ul style="list-style-type: none"> - Cat on wall. - Independent party can join majority or opposition. 	



a) Tad Bade Neiva :

- Through its falsification, Rope revealed.

Jivatma + Paramatma	Reveal Atma
<ul style="list-style-type: none">- Revealor, Lakshanam- Sagunam- Mithya- Carry existence, consciousness temporarily.- During Mahavakya is donated to Nirguna Ekatma.- 3 states, 3 Sharirams, 5 koshas carry existence.- Once isness is transferred, Jivatma and Paramatma is falsified, Badaha.- Until then Jivatma and Paramatma useful.- Therefore Mithya can reveal Satyam by transferring existence.	<ul style="list-style-type: none">- Revealed, Lakshyam through shastric support.- Nirguna Ekatma alone is there without Jiva, Jagat, Ishvara attributes.- Reality called Brahman without any attributes.

b) Sarpavatu Rajjaha Lakshanam :

- Yatha Sarpa – false Snake becomes revealor of rope.
- Similarly,

c) Aham :

- False Saguna Jivatma and Paramatma.

d) Tathaha :

- Becomes revealor of Nirguna Ekatma, which is neither Paramatma or Jivatma.

e) Tad Bade Neiva :

- As Nirguna Atma is revealed, existence is transferred.
- Both Saguna get Baditam, falsified.
- Perceived Saguna Jivatma and Paramatma continue, glories, Vibutis continue.
- **For perception, all are there but I don't attribute reality to that.**
- Tad Dadena, by falsification of that.

f) Vakyartham Vetthi :

- Student understands the statement.
- “This snake is the rope” is understood.

Tat	Tvam	Asi
That Nirguna Atma	You	Are

4th quarter of verse :

g) Saha Api :

- In the same way, Srota, listener of Mahavakyam also Vakyartham Vetthi.

- Understand final meaning of Mahavakyam = Nirguna Ekatma.

h) Aham Tad Bade Neiva :

- Only by falsification of both Vachyartham.
- Falsification of Tvam Pada Jivartha and Tat Pada Saguna Paramarthatam.

Inferior	Superior
<ul style="list-style-type: none"> - Jivatma - Alpagya - Alpashaktiman 	<ul style="list-style-type: none"> - Paramatma - Sarvagya - Sarva Shaktiman



Both falsified

- How is it possible?

I) Tat Ashrayath :

Nirguna Ekatma
<ul style="list-style-type: none"> - Ashrayam of both Saguna Jivatma and Paramatma. - Adhishtanam

- Hetvartha Panchami.

Nirguna Adhishtanam	Saguna Adhishteyam
Substratum	Objects
}	

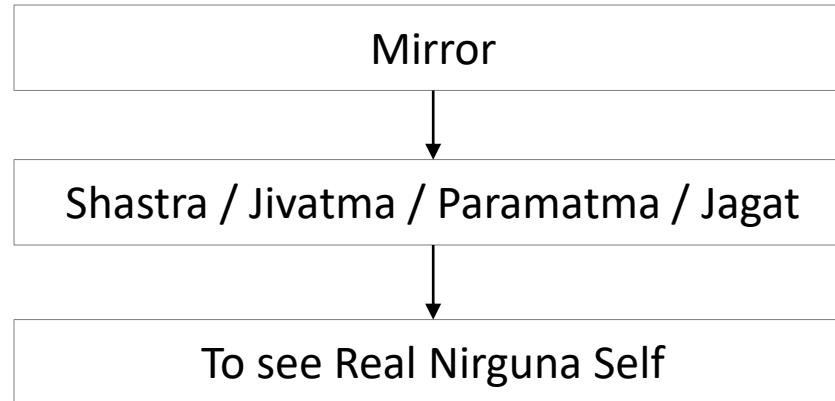
- Not 2
- Not one sitting on top
- Nirgunam is alone there, exists by itself, Saguna has dependent existence, borrowed existence.
- Ashraya has Satyam – Mithya Sambanda.

Ekatma	Jivatma / Paramatma
<ul style="list-style-type: none"> - Satyam - Real - Self existent, nature 	<ul style="list-style-type: none"> - Sagunam - Mithya - Unreal - Borrow's existence.

- Therefore false Jivatma, Paramatma (Snake) can reveal real Atma / Brahman (Rope).

Example :

- To put Tilakam / Kumkum on face Look at false reflected face in Mirror.
- No Other method to see Real face.



- Unreal reflection used to see real face, my real Nirguna Tatvam.
- Mithya, Jivatma – Paramatma – Pratibimbam can reveal Satya Bimbam, Nirguna Atma.

Verse 28 – Introduction :

इयं च अवाक्यार्थ-प्रतिपत्तिः अन्वय-
व्यतिरेक-अभिज्ञस्यैव । यस्मात् ।

*iyam cāvākyārtha-pratipattir anvaya-
vyatirekābhijñasyaiva. yasmāt*

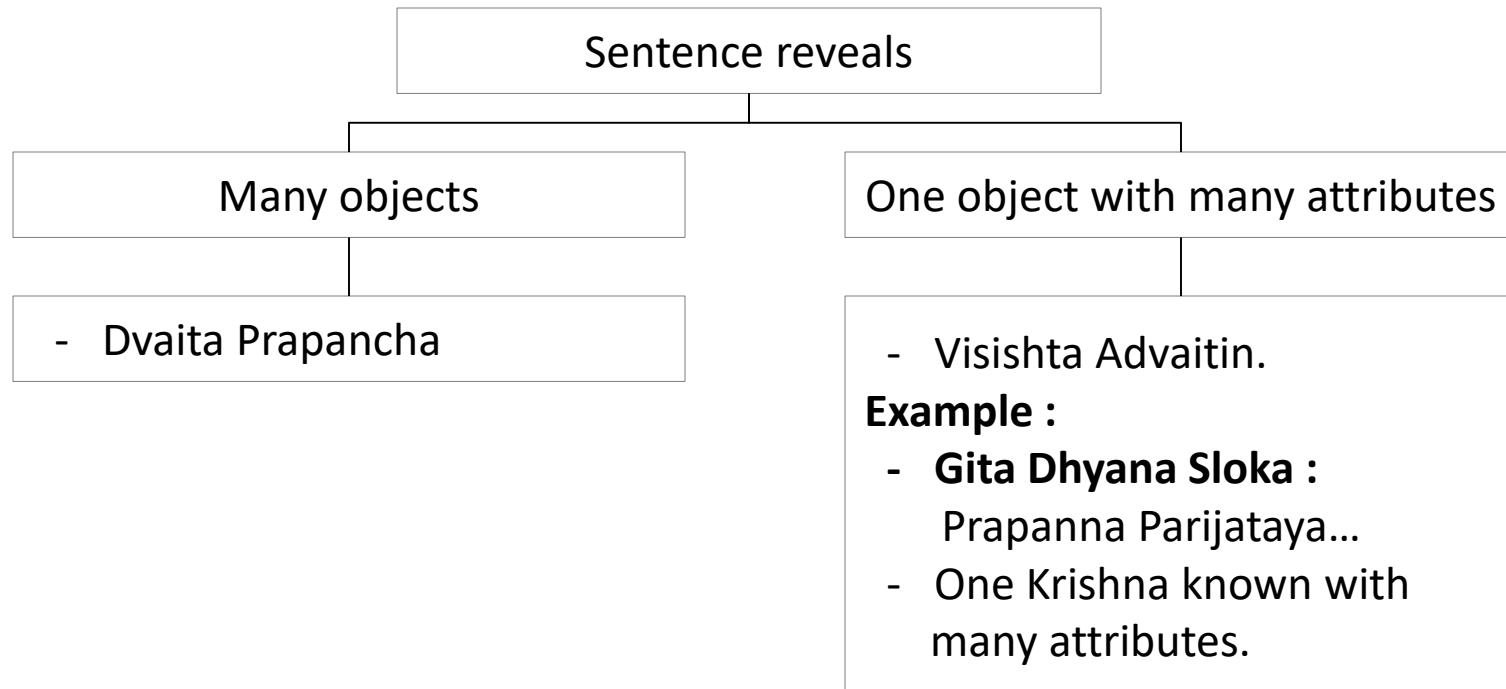
This comprehension of the non-sentential sense is possible only for one who has known the method of anvaya-vyatireka [and discriminated and Self from the not-Self]. [Introduction - Chapter 3 – Verse 28]

a) Iyancha Avakyartha Pratipatihi :

- Pratipatihi = Jnanam, Vidya, understanding, Avabodha, Avagathi.
- What we are listening is Vakyam.
- From Vakyam understand Vakhyartha.
- In Mahavakyam, there is a mysterious situation.
- Once you understand Vakhyartham, it becomes Avakyartham.
- From sentence you get nonsentential meaning.
- Vakyath Avakhyath Pratipattihi.
- Unique expression coined by Sureshvaracharya.
- Why he coins this word?
- Sentence normally reveals Dvaitam or Visishta Advaitam only.
- Sentence has several words, plurality of words give plurality of meanings.

Example :

- One word, marriage, is a sentence (Double meaning!)



Example :

- **Gita Dhyana Sloka :**
Prapanna Parijataya...
- One Krishna known with many attributes.

Gita : Dhyana Sloka

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

Prapanna-pārijātāya totravetraikapānaye
jnāna-mudrāya krshnāya gītamṛta-duhe namah 3.

Salutations to Krsna : Who is a “tree of fulfilment” (i.e., Parijata or Kalpataru – the bestower of all desires to all those who totally surrender to Him, who has milked the Gita-nectar, the holder of Jnana-mudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection. [Dhyana Sloka 3]

Purva Pakshi :

- Veda can reveal Dvaitam or Visishta Advaitam, never Nirguna Eka Vakya Arthaha possible.
- In the 1st two stages Mahavakya reveals only Saguna Vastu.

3rd Stage :

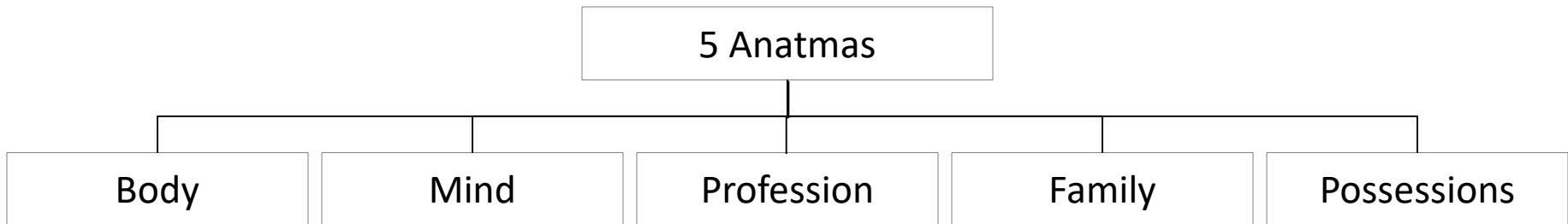
- **Mahavakya reveals one entity without 2nd object or 2nd attribute.**
- To convey this idea Surehvaracharya coins the word “Avakyartham”.
- Dvaita – Visishta Advaita Binna Nirvisesha Nirguna Advaita Arthaha.
- **Mahavakya reveals attributeless nondual entity which is different from duality as well as attributed non-duality called Avakyartha.**
- Can't say Nirguna Advaita Asti.
- It means, it is existing somewhere as object.
- Don't use 3rd person.

Use :

- **Nirgunam Advitam Aham Asmi.**
- Iti Pratipattihi.
- This knowledge arises for only certain student who fulfill certain conditions.

b) Condition to be fulfilled for the rise of knowledge is called Anvaya – Vyatireka Abingnoyasya Eva.

- Only for a student who has gone through Anvaya Vyatireka enquiry.
- Abingya : Thoroughly conversant with enquiry.
- Peron has removed identification with body – mind complex.
- By which enquiry student has removed Ahamkara and Mamakara with 5 Anatmas.



- Remove identification by CLASP method.
- **Donate 5 Anatmas to Vishwarupa Ishvara.**



Example :

- You protect Karudam to dry, with a stick to drive away crows.
- Similarly when you utter Aham Brahma Asmi, all 5 will come to disturb the mind and occupy it.
- **Drive 5 Anatma crows to Vishwaroopa Ishvara and attain Moksha.**

- Enjoy Moksha Vadam after driving away Anatma crows with Vyatireka stick.

Anvaya	Vyatireka
<ul style="list-style-type: none"> - Persistent Atma - Hold 	<ul style="list-style-type: none"> - Drive away incidental 5 Anatmas.

b) Yasmat :

- Because of following reason.

Verse 28 :

यावद्यावन्निरस्यायं देहादीन् प्रत्यगच्छति ।
तावत् तावत् तदर्थोऽपि त्वमर्थं प्रविविक्षति ॥ २८ ॥

*yāvad yāvan nirasyāyam dehādin pratyagañcati
tāvat tāvat tad-artho 'pi tvam-artham pravivikṣati*

As much as a person rejects objects such as the body [as not-Self] and moves towards the Self, so much does the meaning of "that" tend to enter into the meaning of "thou".
[Chapter 3 – Verse 28]

- Very important, beautiful sloka.
- Why Aham Brahma Asmi is strong or weak? What is the reason?



- If Jivatma goes towards Anatma, he will be further away from Paramatma and vice versa.

Revision :

3rd Stage :

- What is Lakshana – Lakshya Sambanda between Saguna Jivatma and Paramatma pair and Nirguna Ekatma.

Jivatma + Paramatma	Nirguna Ekatma
Revealor	Revealed

- We need to choose between Anatma and Paramatma.

a) Yavatu Yavatu Nirasya :

- Not Physically throw away Anatma, mental Abhimana Tyaga is called Nirasa.
- How I know whether I have Abhimanam or not? Inner Sanyasa?

2 methods – CLASP Rejection

- Greater Abhimanam, greater worry.
- Anxiety is acid test for identification.

- Greater Abhimanam, more special prayers.
- Sakama Bhakti.

- 5 Anatmas have to be gradually rejected, not one stroke.
- 1st external possessions, career Abhimana.
- 2nd internal mind.

- Handover 5 Anatmas deliberately to Vishwaroopa Ishvara.
- Videha Mukti prayer is w.r.t. mind only.
- We have greater Abhimana on Mind.
- Let me come again or not.
- Yavatu – Yavatu – is a gradual process of giving up Abhimana with Pancha Anatma.

Gita :

शनैः शनैरुपरमेद्
बुद्धा धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd
buddhyā dhṛtigr̥hitayā ।
ātmasamsthām manah kṛtvā
na kiñcidapi cintayēt ॥ 6-25 ॥

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

b) Deha Adhi :

- Object of Nirasya.

c) Pratyag Anchati :

- One comes towards.
- Pratyag – Atma, inner self, Sakshi Chaitanyam, Sakshi of Pancha Anatma.
- All people's worry only in one of 5 Anatmas.
- Travel inwards to Sakshi Chaitanyam through Avasta Traya, Sharira Traya, Pancha Kosha Viveka.

d) Sthavatu, Sthavatu :

- As a result of that, Mahavakyam seems to be fact.
- You are free all the time, Ananda Svarupa.
- Reduce Abhimana more and more.
- Mahavakyam seems to be more meaningful, not Sudden realisation, mysterious.
- Joke appears as possible, probable, fact.
- Can claim Aham Nitya Mukta Atma, I am free now, I am in Binary format Now.

e) Tavatu Tavatu – Gradually Tadarthaarthaha Api :

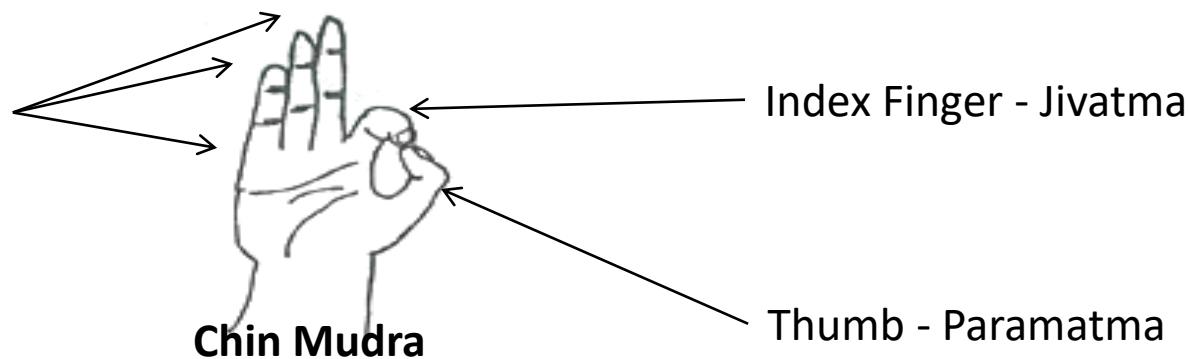
- Tad Tad Lakshyartha Api Parikshayati – will come closer to Tvam Artham – to Tvam Pada Lakshyartha.
- Facing Anatma ← Jiva → Keeps walking back to Paramatma.
→ Finally turns and embraces Paramatma.

f) Nirguna Ekatma Pravikshyati :

- Enters, merges into Paramatma.

3 Middle fingers :

- 3 Shariram's
- 3 Avasthas



- Index finger naturally associated with 3 fingers, natural Abhimana.
- Index finger Jivatma joins Thumb – Paramatma, drops its association with 3 Sharirams and 3 Avasthas.
- Shaiva Siddanta.
- Index goes to Root of thumb become Dasa by Chinmudra.

Vedanta :

- Go to top of thumb, makes full circle, Jivatma / Paramatma – Aikyam.
- Circle indicates no beginning, or end.
- Poorna Nirguna Ekatma = Circle.
- 3 Sharirams, 3 Avasthas become Mithya Anatma.

Gita :

- Sarvabutani Sambutam Sarge Api Parantape...
- Everyone naturally, wrongly joins Anatma only.
- Guru has to hold index finger, draw it away from Anatma Trayam and join Angushta Matra Purusha.

Verse 29 – Introduction :

कस्मात् पुनः कारणात् देहाद्यनात्मत्व-
 प्रतिपत्तावेव आत्मा तदर्थम् आत्मत्वेन अभिलिङ्गते,
 न विपर्यय इति ? उच्यते ।
 प्रत्यगात्म-अनवबोधस्य अनात्म- स्वाभाव्यात् ,
 तदभिनिर्वृत्तश्च अयं बुद्ध्यादि-देहान्तः; तस्मिन्
 आत्मत्वम् अविद्याकृतमेव । आत्मत्वमिव अनात्मत्वमपि
 साविद्यस्यैव । यतो निरविद्यो विद्वान् अवाक्यार्थरूपः
 एव केवलोऽवशिष्यते । तस्मादुच्यते ।

*kasmāt punah kāraṇād dehādy-anātmatva-
 pratipattāv evātmā tad-artham ātmatvenābhilingate
 na viparyaya iti. ucyate.
 pratyagātmānavabodhasyānātma-svābhāvyāt
 tad-abhinirvṛttas cāyam buddhy-ādi-dehāntas tasminn
 ātmatvam avidyā-kṛtam evātmatvam ivānātmatvam api
 sāvidyasyaiva. yato niravidyo vidvān avākyārtha- rūpa
 eva kevalo 'vaśisyate tasmād ucyate*

Why is it that the Self becomes one with the meaning of "that" only when the body and other objects are apprehended as not-Self, and not otherwise? We reply as follows. Since the ignorance of the inward Self is of the nature of not-Self, all these objects from the intellect down to the body are the products of ignorance. The cognition of these objects as the Self is due to ignorance alone. Just as the cognition of these objects as the Self [is due to ignorance], even so the cognition of them as not-Self is also due to ignorance. Since the man of wisdom, free from ignorance, remains alone as the non-sentential import, the following is said.
 [Introduction – Chapter 3 – Verse 29]

- What is the news given by Sureshvaracharya?
- Merging into Paramatma presupposes distancing from Anatma.
- Pancha Anatma Abhimana Tyaga compulsory for Mahavakyam to do its job.
- Many students disturbed, want attachments to 5 Anatmas to continue also.

- We want to strongly hold on to 5 Anatmas tightly on left hand and hold on to Atma on Right hand.

Sureshvaracharya :

- Anatma Abhimana Tyagaha compulsory for Mahavakya to be effective.
- If Anatma attachment not given up, Mahavakya will appear theoretical, academic, book knowledge.
- Will only be in the notebook and website.
- We will continue to be Samsari.
- We refuse to give up Abhimana.
- This alone Shankara calls it – “Sanyasena Eva Moksha.”
- Sanyasa – Mental condition not Kashaya Vastram.
- Anatma Sanyasa, Abhimana Tyaga compulsory.

Kaivalya Upanishad :

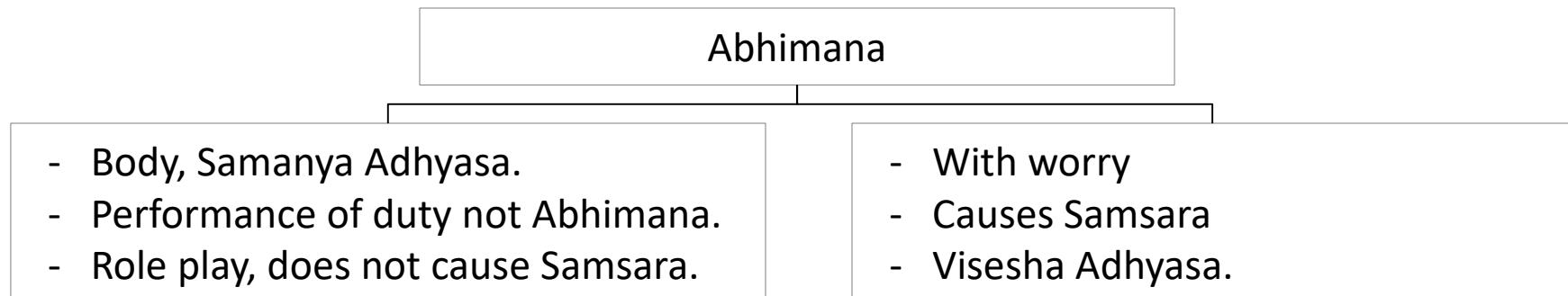
न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajayā dhanena tyāgenaike amṛtatvamānaśuḥ |
pareṇa nākam nihitam guhāyām vibhrājate yadyatayo viśanti || 3||

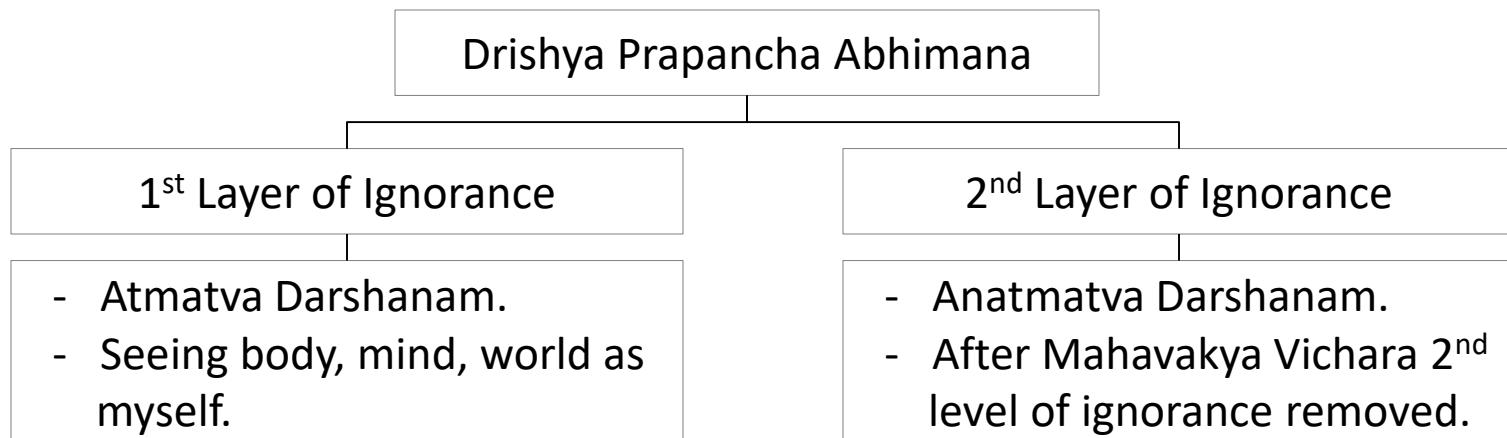
Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect. It shines, which the seekers attain. [Verse 3]

- Change of Ashrama does not Guarantee Abhimana Tyaga.

- Abhimana useful, to maintain body.
- Pancha Abhimana Tyaga = Sannyasa.
- Sannyasa Sahita Jnanam will work, Jnanam alone will not work.
- It is a silent inner Phenomena, develops gradually.
- When worry comes, remember to give up Abhimana.



- Why people don't give up worry?
- Many think worry is indication of care and love.
- I love my children, not worry is the right way to live.



- Why is Sureshvaracharya emphasising on Abhimana Tyaga of Body, mind, property, profession?

Sannyasa	Samsara
<ul style="list-style-type: none"> - More painful than Samsara. 	<ul style="list-style-type: none"> - Because of attachment if worry comes, let it be there. - I don't want to give up attachment.

Example :

- Monkey holding on to groundnut inspite of thrashing from owner.
- Grihastas don't mind family problems because attachment is stronger.

Purva Pakshi :

- What is necessity of Sannyasa? Isn't Jnanam enough?

a) Kasmat Punaha Punaha Karanat?

- What is reason.

b) Dehadhi Anadhi Pratipattou :

- Dehatma Anatma Darshanam is compulsory.
- Why you insist Sanyasa is compulsory, prerequisite for Jivatma – Paramatma Aikyam? What is possible through Sanyasa?

c) Atma Tadartham Ingate :

- Only after Sanyasa, Atma can merge with Brahman.

d) Sanyasi Alingate Tad Pada, Lakshyartha, Paramatma :

- Sanyasi will embrace Paramatma.
- Only after Sanyasa, Jiva can embrace Paramatma.

Example :

- Rama Embracing Anjaneer, not physical event but, understanding Aham Brahma Asmi and smoothly coming to binary format.

Purva Pakshi : Asking

e) Na Viparyaye :

- Why without Sanyasa, Aikyam not possible.
- Here Sanyasa is not external Ashrama Sanyasa but internal Manasa Abhimana Sanyasa, clasp rejection, negating 5 Atmas.
- Why Drishya Prapancha, Anatmatva Darshanam, Abhimana Tyaga is compulsory?

Sureshvaracharyas Answer :

- I) Entire Drishya Prapancha is born out of Moola Avidya, Maya.
- II) Maya is Achetana Jada Svarupam.
- III) Since Maya is Jada Svarupam, Drishya Prapancha born out of Maya is Achetana Svarupam.
- IV) All 5 significant components of Drishya Prapancha is Achetanam, to say I am inert entity you have to be conscious.
- V) Pancha Drishya Prapancha being Jadam, can't be Chetana Atma Aham.

- 5 components – property, profession, family, body, mind.
- **My own body and mind – Achetanam because Moolavidya, Karyatvat.**
- 5 Anatmas different from myself.

Atma	Karanam	Anatma / Karyam
<ul style="list-style-type: none"> - Myself - Chetanam - Conscious entity 	<ul style="list-style-type: none"> - Moolavidya 	<ul style="list-style-type: none"> - Different

- Looking upon body – mind as Atma is Avidya Layer No. 1.
- Peeling is compulsory = Sanyasa.

First portion :

f) Pratyagatma Anavabodasya Anatma Svabavyat :

Second Portion :

- Tad Abhivir Nirdishcha Aham budhyadhi Dehatma.
- Written in very involved Sanskrit language.

g) Tad – Moola Avidya Maya.

- Sureshvaracharya calls Moolavidya as Pratyagatma Anavabodhakaha.
- Self ignorance = Moolavidya.
- Ignorance of anything else is called Sthula Avidya, ignorance of Maths, Russian, etc.

Chapter 3 : Introduction

- Moolavidya = Pratyagatma – inner self.
- Anavabodha = Ignorance = Maya.
- Meaning of Tat in 2nd portion.

h) Abi Nirvittaha :

- Produced by Maya.

i) Tat Karyabutaha :

- Maya Karya Butaha.
- What is Maya Karyam?

j) Ayam :

- This one.

k) Buddhyadi Dehantaya Buddhi... Pancha Koshas – inner and external possessions etc.

- Entire universe is product of Maya Shakti, Jadam only.
- Pratyagatma Anavabodhasya Atma Svabavat.
- Since entire Drishya Prapancha is a product and Maya is cause.

Moola Avidya	Drishya Prapancha
<ul style="list-style-type: none">- Cause, Karanam- Jadam- Pratyag Atma Anavabodha	<ul style="list-style-type: none">- Karyam, effect product of Maya.- It will be nature of Karanam.- Jadam, including Panchakosha.- Svabavya = Essential nature- Anatma

- Since Maya is Jadam, universe is Jadam.
- Entire body – mind complex is Jadam.
- How can you claim Jadam Shariram as yourself?
- **You are sentient listener of the class.**
- How can you claim Jada Shariram as yourself?
- **I am the Chaitanyam behind the body.**
- You can never say I am the body.

Pratyagatma Anavabodha :

- Jada Maya is Anatma Svabavyam, Svavarupam of Pancha koshas.

Summary of these sentences :

i) Pratyag Atma Anavabodhasya :

- Jada Maya is nature of world.

ii) Tad Abi Nirvittah Cha Aham Buddyadhi...

- Entire universe including Pancha Kosha is born out of Maya.

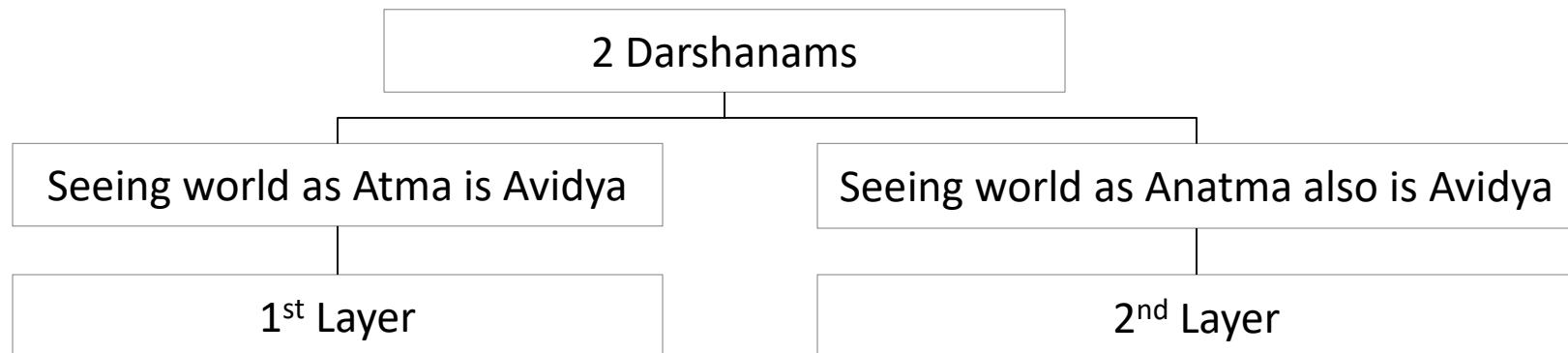
iii) Tasmin Atmatvam Avidya Krutam Eva :

- In the Pancha Kosha Atmavam – Notion of I or mine exists.
- Body is myself or body is mine.
- Both ideas are Avidya Krutam eva, out of ignorance only.
- Jadam Pancha Kosha can't be Chetana Aham.

- Knowingness, hearingness, seeingness, tastingness, all belong to conscious entity.
- Claiming Jada Prapancha, 5 Koshas as Aham is Avidya Krutam, product of ignorance only.
- Therefore, in context of Tvaṁ Pada Vichara, this Avidya has to be peeled off.
- Peeling off Avidya = Anatmatva Darshanam.
- Sanyasa alone is peeling off 1st layer of Avidya.
- Therefore Avidya peeling off is compulsory before going to Tat Pada Aikyam.
- Teacher : You are Brahman.
- Student : Stares at Teacher (keeping the Peel).
- Meaning of word I – includes all layers of Anatma.
- Mahavakya wont work.
- Avidya Krutam eva...

2nd Layer :

- Drishya Prapancha Anatme Iva Darshanam is also Avidya .



I) Atmatvam Eva Anatmatvam Api Saavidyas Iva :

- Like Atmatva Darshanam, Anatmatva Darshanam also belongs to ignorance only.
- Sa Vidya = Ignorant person = alongwith ignorance.
- **Example :**

Somaaskanda = Vishnu – alongwith Parvati and Murugan.

- Avidyaya Vartate iti sa Vidya.

- **1st Layer of ignorance :**

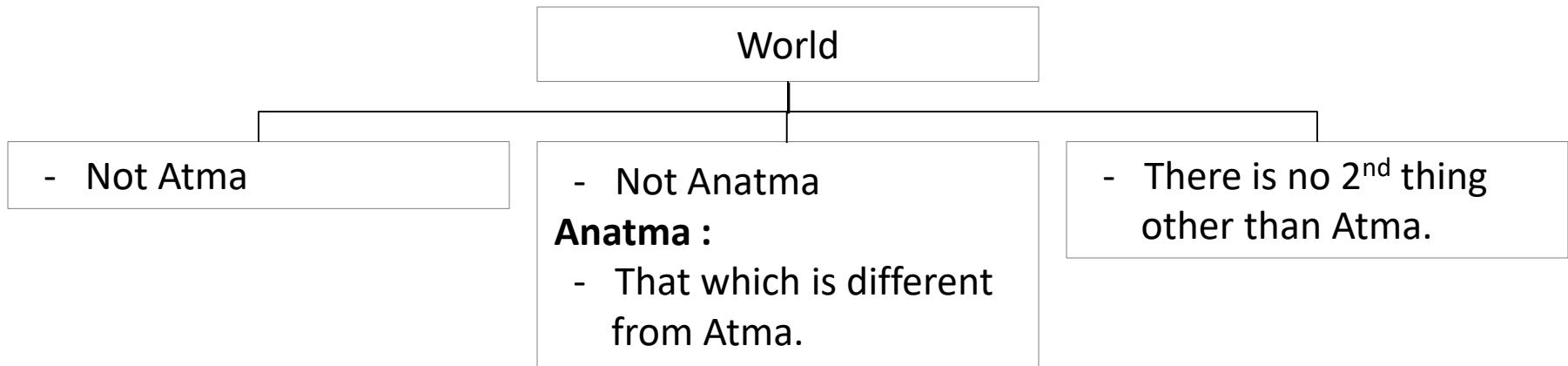
Drishya Prapancha Atmatva Buddhi – body is me, mine.

- How to remove this layer?
- By seeing I am Atma, Body is Drishyam, Anatma.
- 1st layer peeled successfully.
- We have Drishya Prapancha Anatmatva Darshanam.
- We are happy, having peeled Avidya – 1st layer.

2nd Layer :

- Seeing Drishya Prapancha as Anatma is also a wrong Vision, why?
- Drishya Prapancha Anatma different from Atma.
- You are accepting Dvaitam, against final goal of Vedanta.
- World is limited, Atma will be limited.
- We will have wrong concept of Moksha.

- In Dvaitam, Entire Anatma is terrible Anatma, I am Atma now in this world, I want Moksha, must runaway from world, must get Videha Mukti.

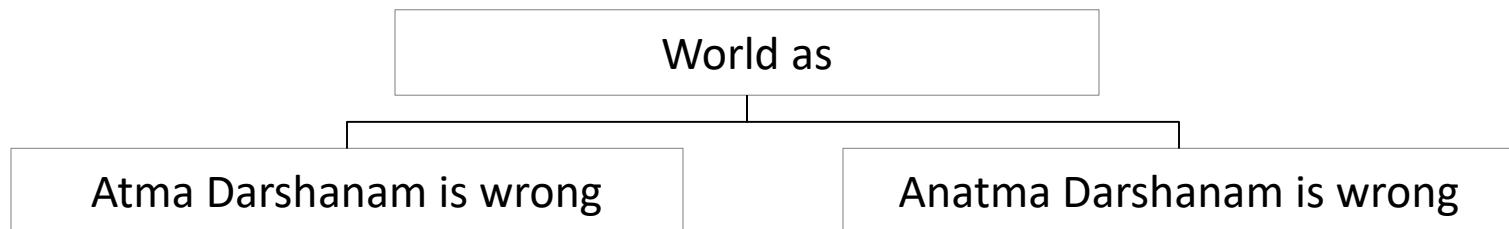


- Anatma possible only if there is 2nd thing other than Atma.

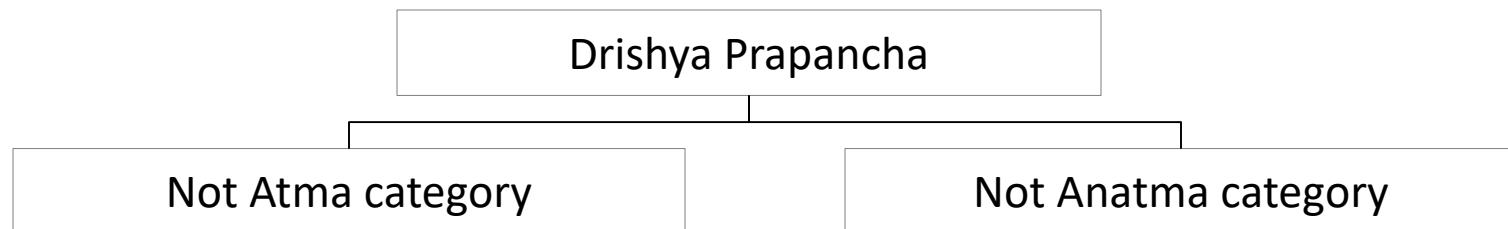
- **Ultimate teaching :**

Anatma word should not exist for Naishkarmya Siddhi Student.

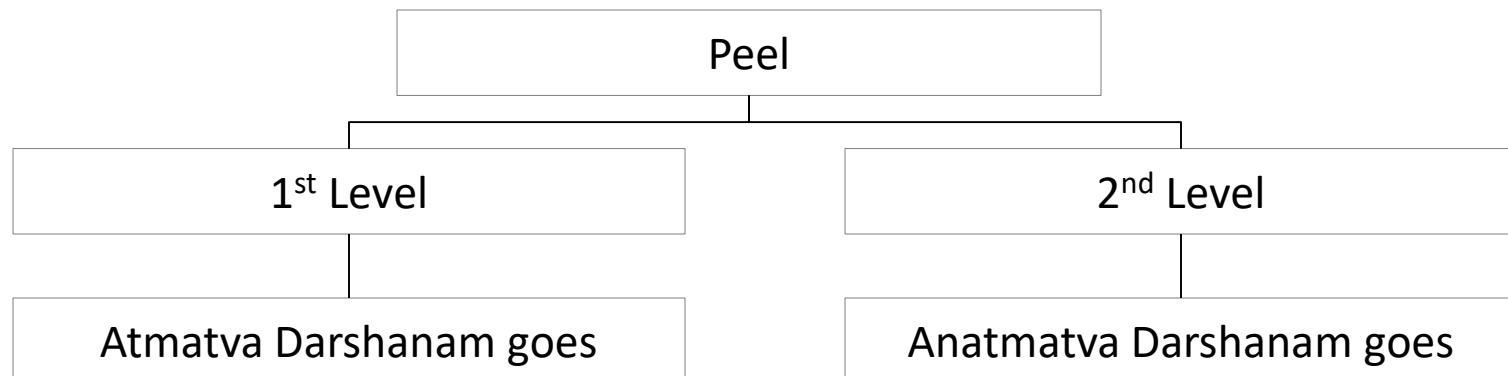
- To use Anatma is to accept 2nd thing other than Atma.
- Therefore world can't be called Anatma.
- Drishya Prapancha is not Anatma.



- What is this world then?
- What Darshanam is right?



- Atmatva Anatmatva Vilakshana Darshanam is right vision.
- World different from Atma and Anatma.
- **Mahavakya Conclusion :**
Peel of 2nd layer of ignorance.



- After Mahavakyam, we should have Atmatva – Anatmatva Vilakshana Darshanam.
- What do you mean by Atmatva – Anatmatva Vilakshana?

Atma	Anatma
<ul style="list-style-type: none"> - Sat - Of nature of existence. <p>Chandogya Upanishad :</p> <ul style="list-style-type: none"> - Aitadmatyam idagum sarva... [6-8-7] 	<ul style="list-style-type: none"> - Nonexistent

Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
 स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
 भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

*Sa ya eṣo'ñimaitadātmyamidam sarvam tatsatyan
 sa ātmā tattvamasi śvetaketo iti bhūya eva mā
 bhagavānvijñāpayatviti tathā somyeti hovāca.*

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6 – 8 – 7]

- Atmatva Anatmatva Vilakshana, Sat – Asat Vilakshana, Mithyatva Darshanam is right vision.

Drishya Prapancha

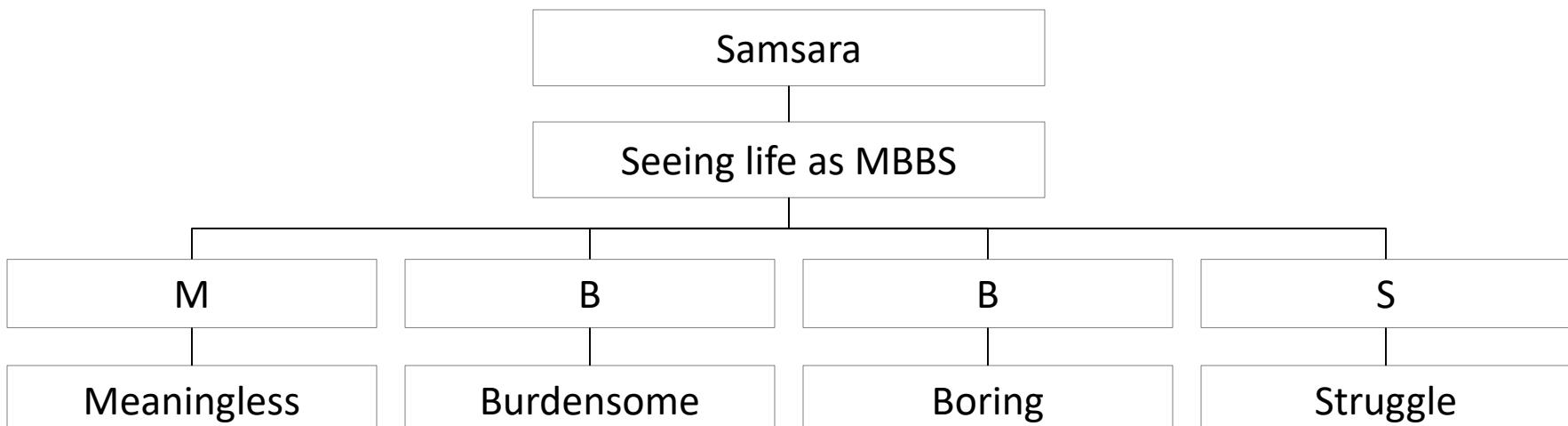
-
- Not Atma
 - Not Real

-
- Not Anatma
 - Not Unreal, Mithya
 - As good as nonexistent.



5th Capsule of Vedanta :

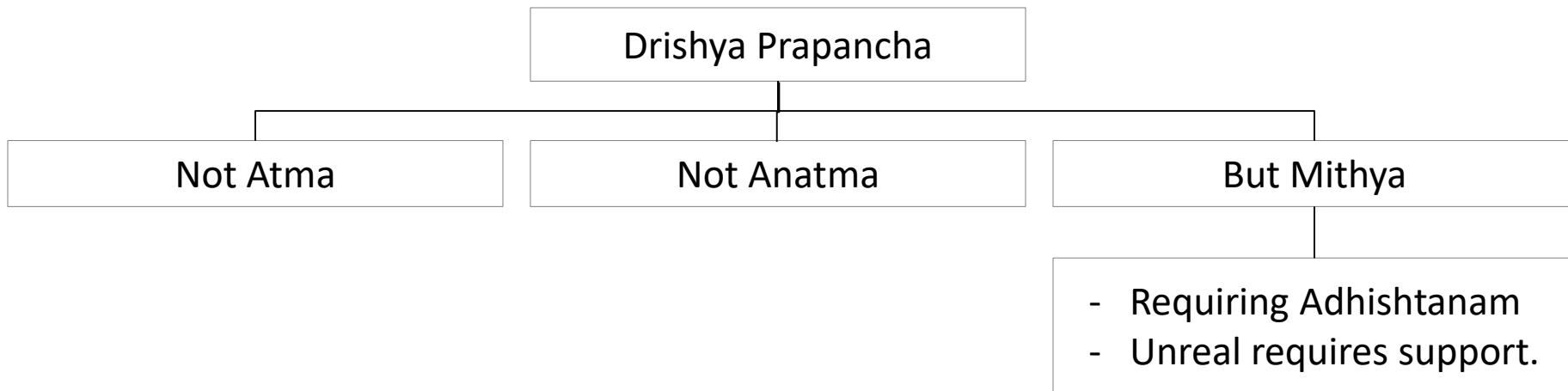
- By remembering my real nature, I convert life into Drama or entertainment.
- By forgetting my real nature, I convert life into struggle.



- Seeing life as movie is Vidya, Mithyatva Darshanam.
- Entire Drishya Prapancha = Mithyatva Darshanam.
- Who Am I?

- **I am Drk, seer of Drishya Prapancha.**

- I am spectator.
- Seeing world as movie and myself as spectator.
- If entire Drishya Prapancha is Mithya, unreal, it will require a Satyam Adhishtanam which should be different than Drishya Prapancha.



- Adhishtanam should be other than Drishya Prapancha.

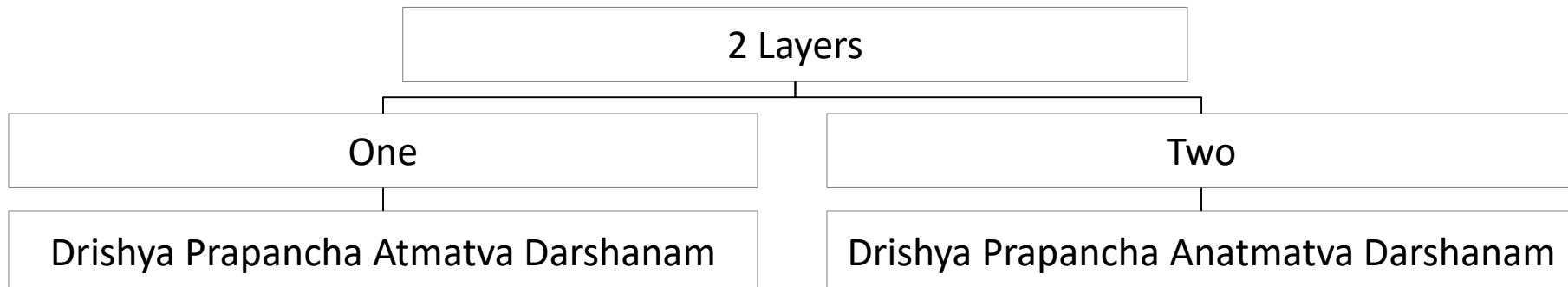
- What is Adhistanam?

Drk – Seer.

- I am not only spectator but I myself am Adhishtanam of the universe – Drishya Prapancha.
- I don't want to escape from Drishya Prapancha.
- How can I – the Adhishtanam ever escape from the world in the name of Videha Mukti.

- Never say, I shouldnot come.
- I don't want to escape from Mithya Prapanca.
- **I am spectator, supporter and Adhishtanam of entire Mithya Prapancha as Sakshi Chaitanyam.**

- I am not Sakshi of only Body and mind. This is Moksha, Self realisation.
- Let entertainment eternally continue, why should I bother about this Mithya Prapancha which has, arrival or departure time, space and objects.
- This is called peeling of 2nd layer of ignorance.
- Two very powerful significant statements in the entire Vedanta literature.
- Till this ignorance called Moola Avidya goes, no liberation, Moksha possible.
- Once this Jnanam comes, Moola Avidya goes, Moksha is attained, I was, am, ever Mukta Svarupaha Atma, Sakshi Chaitanyam.
- Purpose of this Birth only to gain this knowledge, I am ever free from Mithya, Body, Mind, world.
- Aham Brahma Asmi of the nature of pure Sat, Chit, Ananda.



- World is Mithya, Nama, Rupa, Kriyatmakam.
- I alone am there lending existence to this Mithya world.

Dakshinamurthi Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्वेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇam sadātmakamasatkalpārthakam bhāsate
sāksāttattvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

Kaivalya Upanishad : Meditational Verses

जाग्रत्स्वभसुषुस्यादिप्रपञ्चं यत्प्रकाशते ।
तद्व्याहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥ १७ ॥

jāgratsvapnasuṣuptyādiprapañcam yatprakāśate |
tadbrahmāhamiti jñātvā sarvabandhaiḥ pramucyate || 17||

"That which illuminates the world of relative experiences lived in the waking, dream and deep - sleep conditions, that Brahman am I" – and realising thus, one is liberated from all shackles. [Verse 17]

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्वेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८ ॥

triṣu dhāmasu yadbhogyam bhoktā bhogaśca yadbhavet |
tebhyo vilakṣaṇah sāksī cinmātro'ham sadāśivah || 18||

All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms.. Different from them all am I, the Witness, the Ever-auspicious, Pure Consciousness. [Verse 18]

Kaivalya Upanishad : Meditational Verses

मध्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्व्याद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam |
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- After this, can't think of escaping from the world for Moksha.
- Come to this fantastic vision by Mahavakya Vichara.

Saa Vidya Evasya Eva, Yatcha :

- Because of this knowledge,

j) Niravidhya :

- Person who has removed both layers of ignorance is called Niravidhya.

k) Nirgata – Avidya Dvayam Yasmat Saha Vidwan :

- That wise person.

l) Kevalaha Avashyate :

- Remains as Kevala, nondual Atma – without any 2nd real entity.
- This world is as Good as non-existence.

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmarūpam guhāśayam niṣkalamadvitiyam || 23 ||
samastasākṣim sadasadvihinam prayāti śuddham paramātmarūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- Where is Bumi, Akasha, Vayu...

Sakshi :

- Ever existent, changeless principle.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āśīdekaṁevādvitiyam;
Taddhaika āhurasadevedamagra āśīdekaṁevādvitiyam
tas mādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Entire Drishya Prapancha not worth counting as second ornament, nondual, gold, Sakshi alone exists.
- Ornament is superimposition Adhyasa on Gold, Sakshi.
- 3 states of consciousness belonging to Mind arrives and departs.
- Changeless Sakshi ever is, supporting witnessing and functioning as Adhishtanam for Mithya universe of name, form, function.

1 st Step	2 nd step
<ul style="list-style-type: none"> - Drishya Prapancha is not there. <p>Katho Upanishad :</p> <ul style="list-style-type: none"> - Neha Nana Asti.. [2-1-11] 	<ul style="list-style-type: none"> - Who is there? <p>Taittriya Upanishad : [2-1-1]</p> <ul style="list-style-type: none"> - Satyam, Jnanam, Anantham, Brahma.. - I alone as Sakshi am there. - Vidwan Kevalaha Avasishyate. - Tasmat Uchhyate.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchat, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

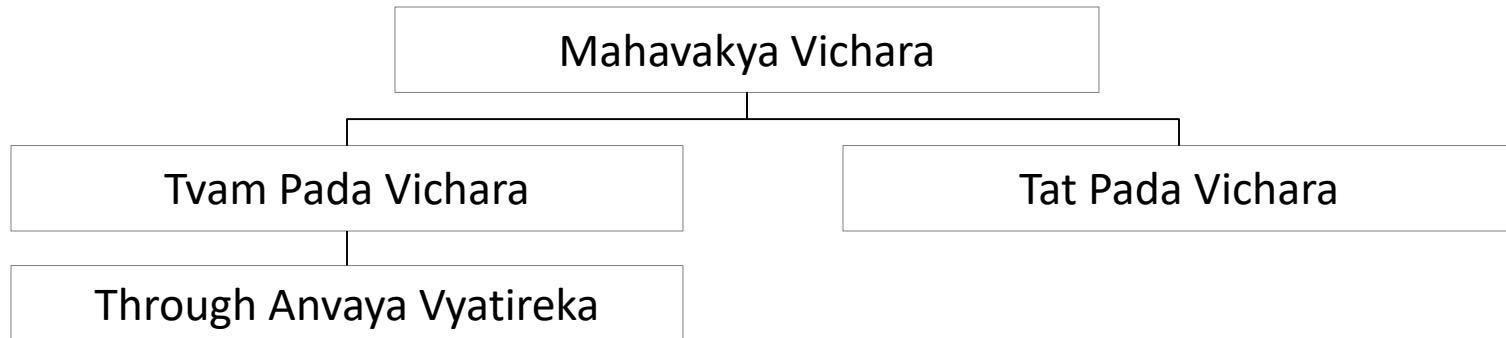
Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽशनुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

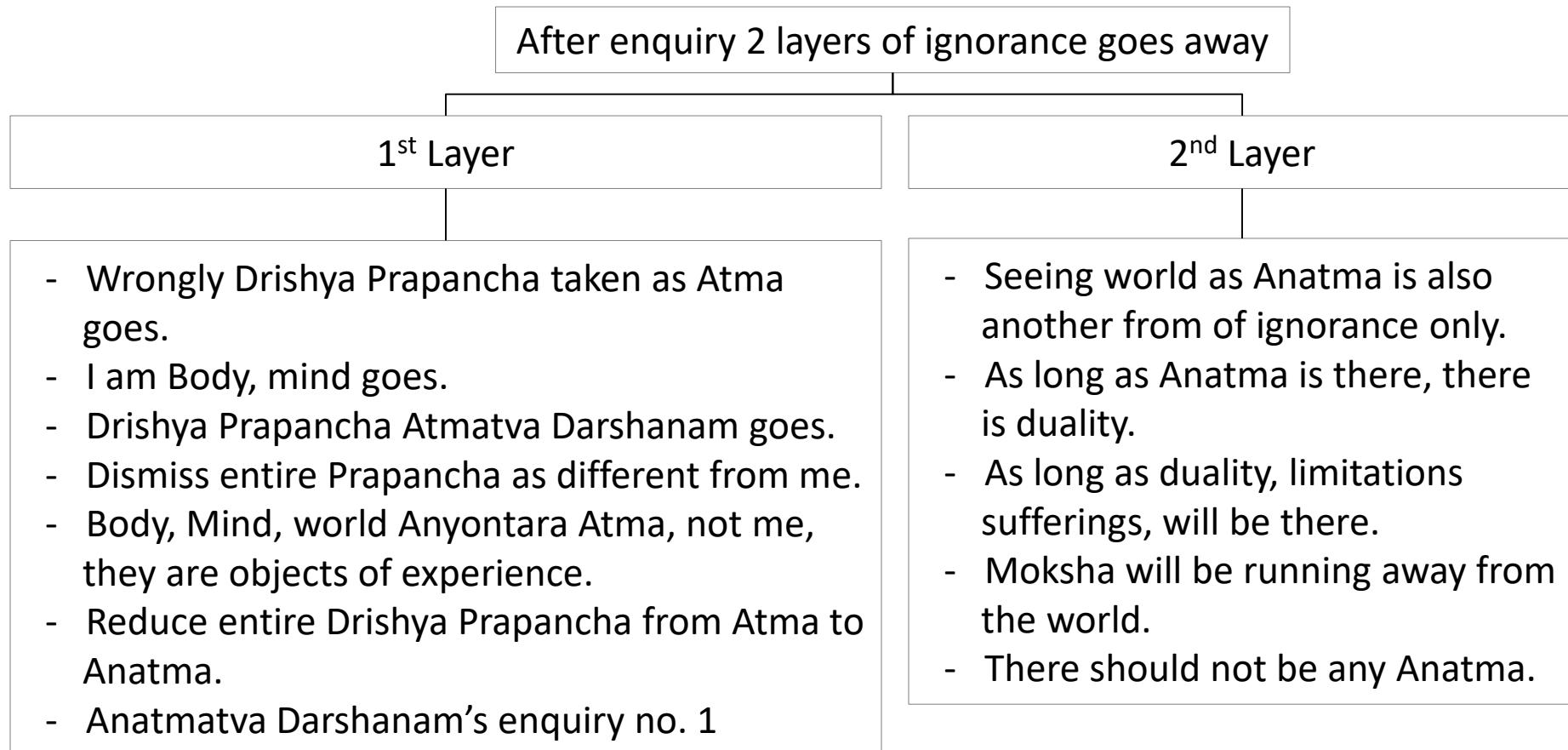
Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahma vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Revision : Verse 29 - Introduction



Unique Point in Naishkarmya Siddhi :



- In Aikya Vichara, we negate the world, saying that there is no Anatma also because there is nothing other than Atma.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Brihadaranyaka Upanishad :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ;
कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्नुपानः
प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ;
उदान इति ; कस्मिन्नुदानः प्रतिष्ठित इति ; समान इति ;
स एष नेति नेत्यात्मा, अगृहो नहि गृह्णते, अशीर्यो नहि
शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति ।
एतान्यष्टाघायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;
स यस्तान्पुरुषान्निरह्य प्रत्युहात्यक्रामत्, तं त्वौपनिषदं
पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते
विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा
विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्य-
मानाः ॥ २६ ॥

kasmin nu tvarṁ cātmā ca pratiṣṭhitau stha iti. pkasmin nu
tvarṁ cātmā ca pratiṣṭhitau stha iti. prāṇa iti. kasmin nu
prāṇah pratiṣṭhita iti. apāna iti. kasmin nv apānah pratiṣṭhita iti.
vyāna iti. kasmin nu vyānah pratiṣṭhita iti. udāna iti. kasminn
ūdānah pratiṣṭhita iti. samāna iti. sa eṣa, na iti. na ity ātmā,
agrhyah na hi gṛhyate, aśīryah, na hi śīryate, asaṅgah na hi sajyate,
asito na vyathate, na riṣyati. etāny aṣṭāv āyatanaṇi, aṣṭau lokāḥ,
aṣṭau devāḥ, aṣṭau puruṣāḥ. sa yas tān puruṣān niruhya
pratyuhātyakrāmat, tam tvā aupaniṣadām puruṣam pṛcchāmi.
tam cen me na vivakṣyasi mūrdhā te vipatiṣatīti. tam ha na mene
śākalyah, tasya ha mūrdhā vipapāta, api hāsyā parimoṣiṇo'sthīny
apajahruh, anyan manyamānāḥ ॥ 26 ॥

On what do the body and the heart rest? On the Prana. On what does the Prana rest? On the Apana. On what does the Apana rest? On the Vyana. On what does the Vyana rest? On the Udana. On what does the Udana rest? On the Samana. This self is That which has been described as Not this, not this, It is imperceptible, for it is never perceived; undecaying, for It never decays; unattached, for It is never attached ; unfettered – It never feels pain, and never suffers injury. These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]

Kaivalya Upanishad :

न भूमिरापे न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmarūpam guhāśayam niṣkalamadvitiyam || 23 ||
samastasākṣim sadasadvihinam prayāti śuddham paramātmarūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- **Through all Nisheda Vakyas, I say there is nothing other than Atma which means that there is no Anatma.**

Question :

- If experienced universe is not Atma or Anatma also, what is this blessed experienced universe?

Answer :

- Unique answer.
- World comes under a new category other than Atma and Anatma.
- Atmatva – Anatmatva Vilakshana Drishya Jagatu.

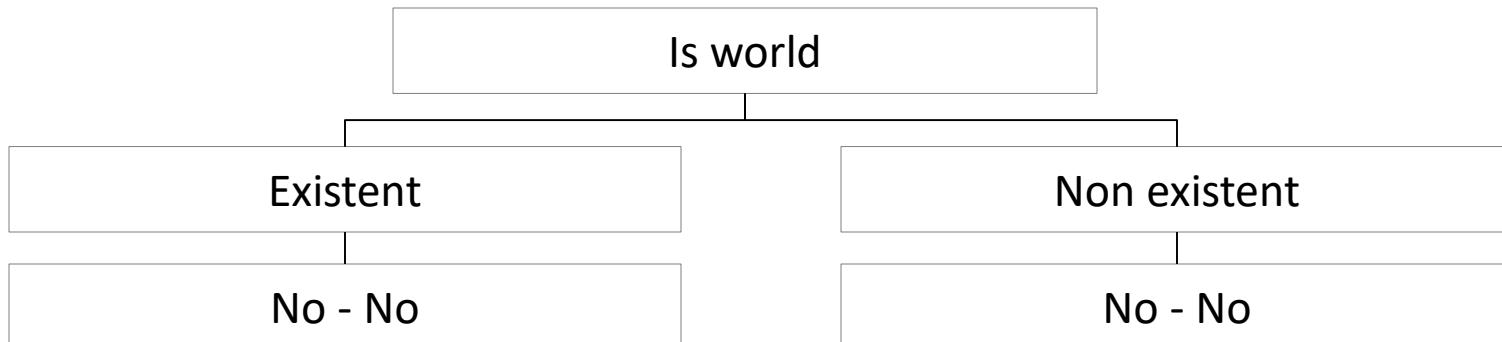
Question :

- What is meaning of Atma – Anatma Vilakshanam?

Atmatvam	Anatmatvam
Sat	Asat

Sat – Asat Vilakshanam :

- After 2nd stage of enquiry, world is reduced to Sadasat Vilakshanam.
- Does not come under existent category or non-existent category.



3rd category : (Unique)

- Different from Existents, non-existent categories, not accepted by Sankhya, Yoga, Dvaitin, Visishta Advaitin.
- **World is seemingly existent category which appears for experience and disappears on enquiry called Mithya.**
- **Entire Drishya Prapancha is reduced to Mithya at the end of Mahavakya Vichara.**
- Drishya Prapancha includes 5 Anatmas – possession, profession, family, body, mind, constantly running drama, except for few hours in deep sleep, which doesn't exist for many.
- Many dreaming or day dreaming.
- **See Drishya Prapancha as cinema and also understand Drishya Prapancha requires Adhishtanam.**
- That Adhishtanam is myself, the reality, Brahman.
- I, Brahman is Adharam in the beginning.
- I am producer cum spectator, cum supporter, Sakshi of Universe, enjoying Drama of tragedy or comedy.
- I am not affected by anything.
- I am not body, mind.
- Body, mind get affected, Mithya, I am Sakshi.

In Vedanta : Final Conclusion

Conclusion – Vedanta Darshanam (Binary format – Advaitam)

I

World

- Atma
- Adhishtanam, substratum of Mithya universe.
- I am Paramartika Satyam.
- Sentient, eternal.

Taittriya Upanishad : [2-1-1]

- Satyam Jnanam Anantam...

- Mithya
- Seemingly existent
- Anirvachaniyam, Vyavaharika Mithya.
- Neither Sat, Asat.
- No independent existence.
- Appears, disappears in Atma.
- Negative quotes of Upanishad.

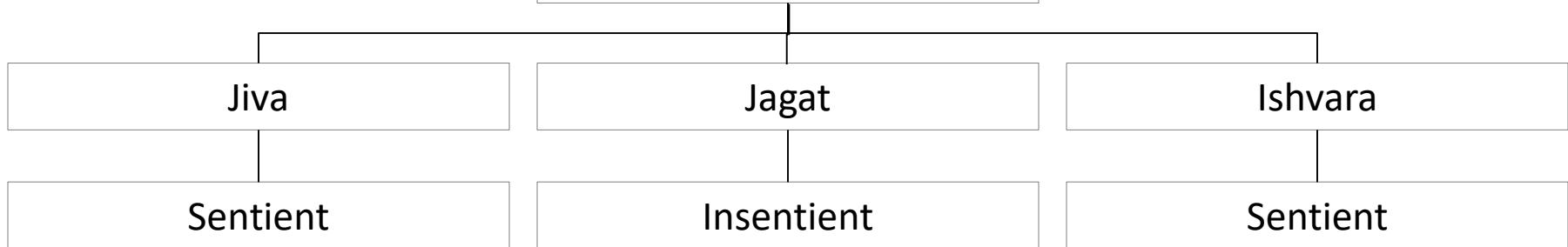
Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहयां परमे व्योमन् ।
सोऽशनुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahma vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

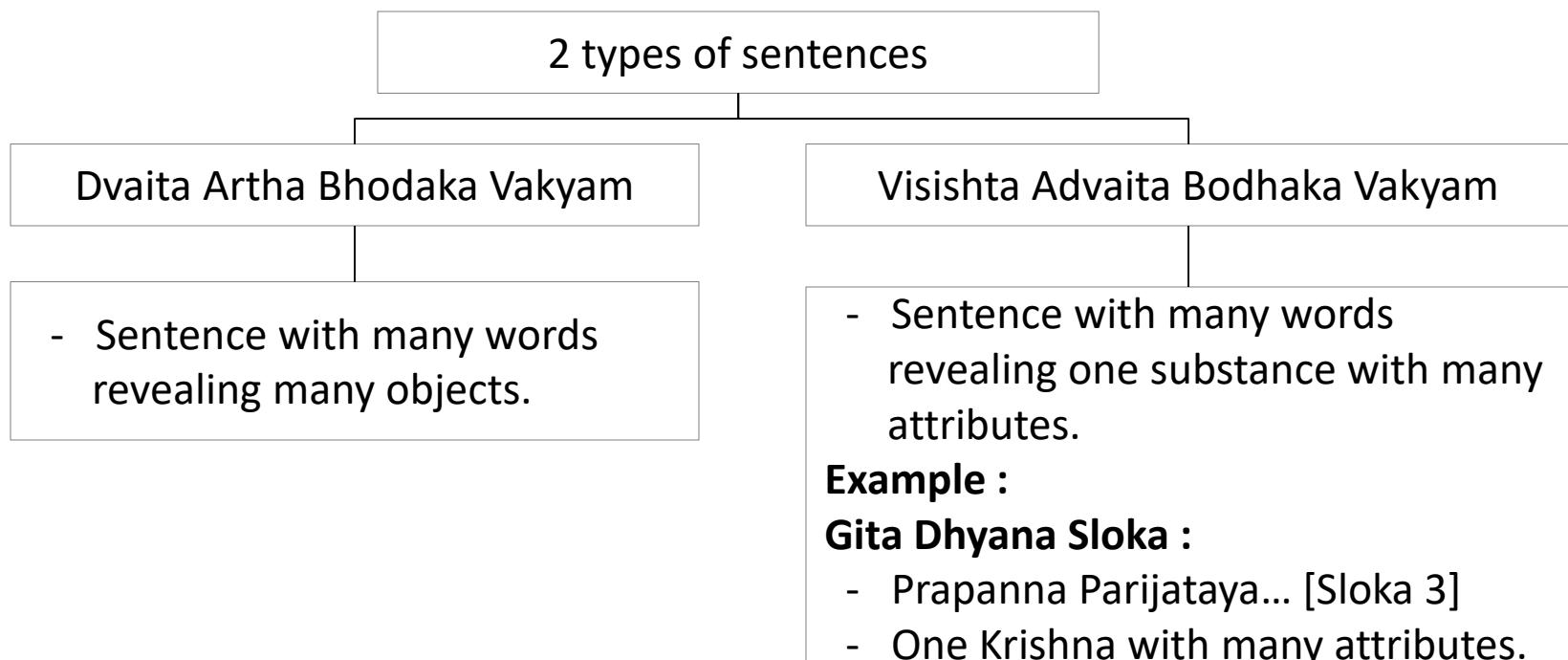
Before study – world – Dvaitam Samsara



- This vision alone is liberation.

Grammar discussion :

1st Grammar interpretation :



Gita – Dhyana Sloka :

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

Prapanna-pārijātāya totravetraikapānaye
jnāna-mudrāya krshnāya gītamrta-duhe namah 3.

Salutations to Krsna : Who is a “tree of fulfilment” (i.e., Parijata or Kalpataru – the bestower of all desires to all those who totally surrender to Him, who has milked the Gita-nectar, the holder of Jnana-mudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection. [Dhyana Sloka 3]

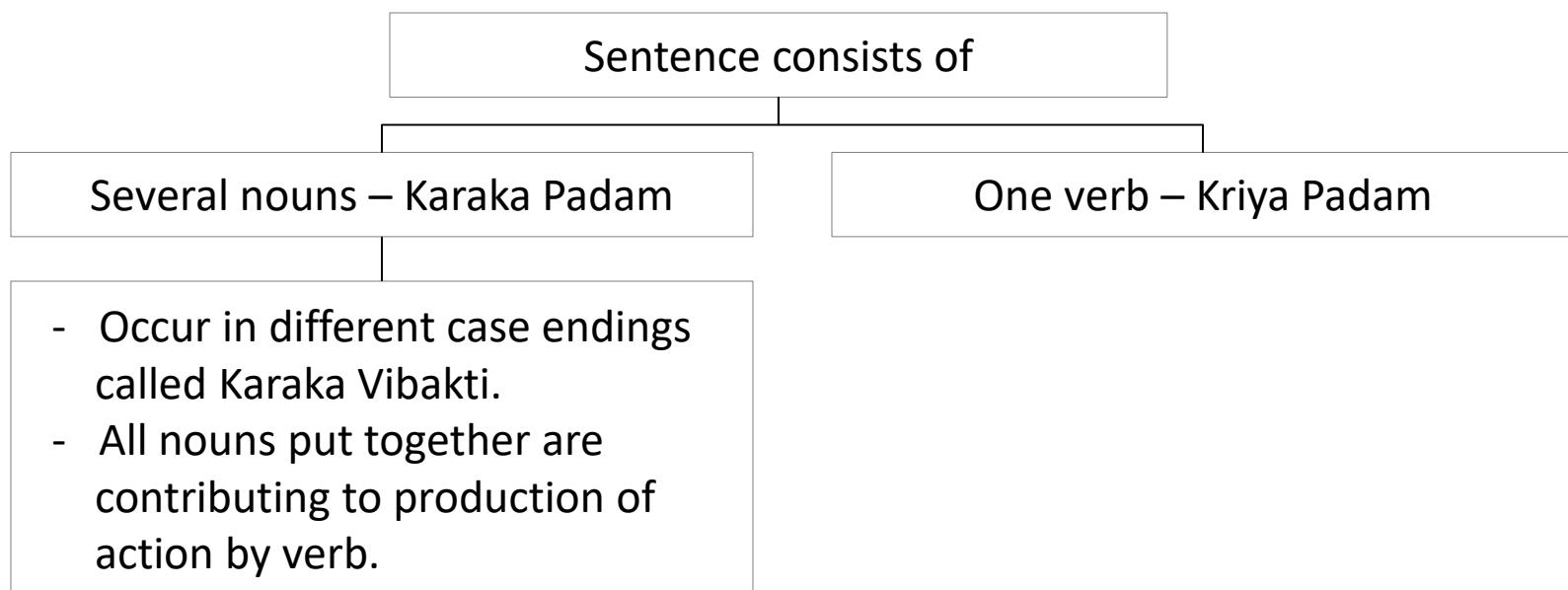
- All sentences reveal Dvaitam or Visishta Advaita Padartha.
- Tat Tvam Asi, unique sentence which does not reveal Dvaitam or Visishta Advaitam.
- It reveals Nirvisesha Advaitam, called Avakyartham.
- Nirvisesha Advaita Bodhaka Vakyam.
- Tat Pada reveals Savisesha Paramatma.
- Tvam Pada reveals Savisesha Jivatma.
- Asi Pada does something unique.
- Saguna Jivatma and Paramatma will rub each other because of Asi Pada.
- Because of rubbing, Saguna Jivatma rubs off some attributes of Paramatma.
- Saguna Paramatma rubs off all attributes of Jivatma.
- At end of fight, both tear each others clothes.
- Jivatma realizes I am of the same nature of Paramatma, Sat Chit Ananda Svarupa, Nirguna Atma.

- Nirvisesha Advaita Vastu = Avakyartham.
- This interpretation Shankara gives in Vakhya Vritti.
- Samsargo Va Visishtova Vakyartho Natra Sambataha.
- Akhandaiva Rasatvena Vakyartho Vidhusa Mataha.

Samsarga	Visishtaha
- Dvaita Bodhaka Vakyam.	- Visishta Advaita Bodhaka Vakyam

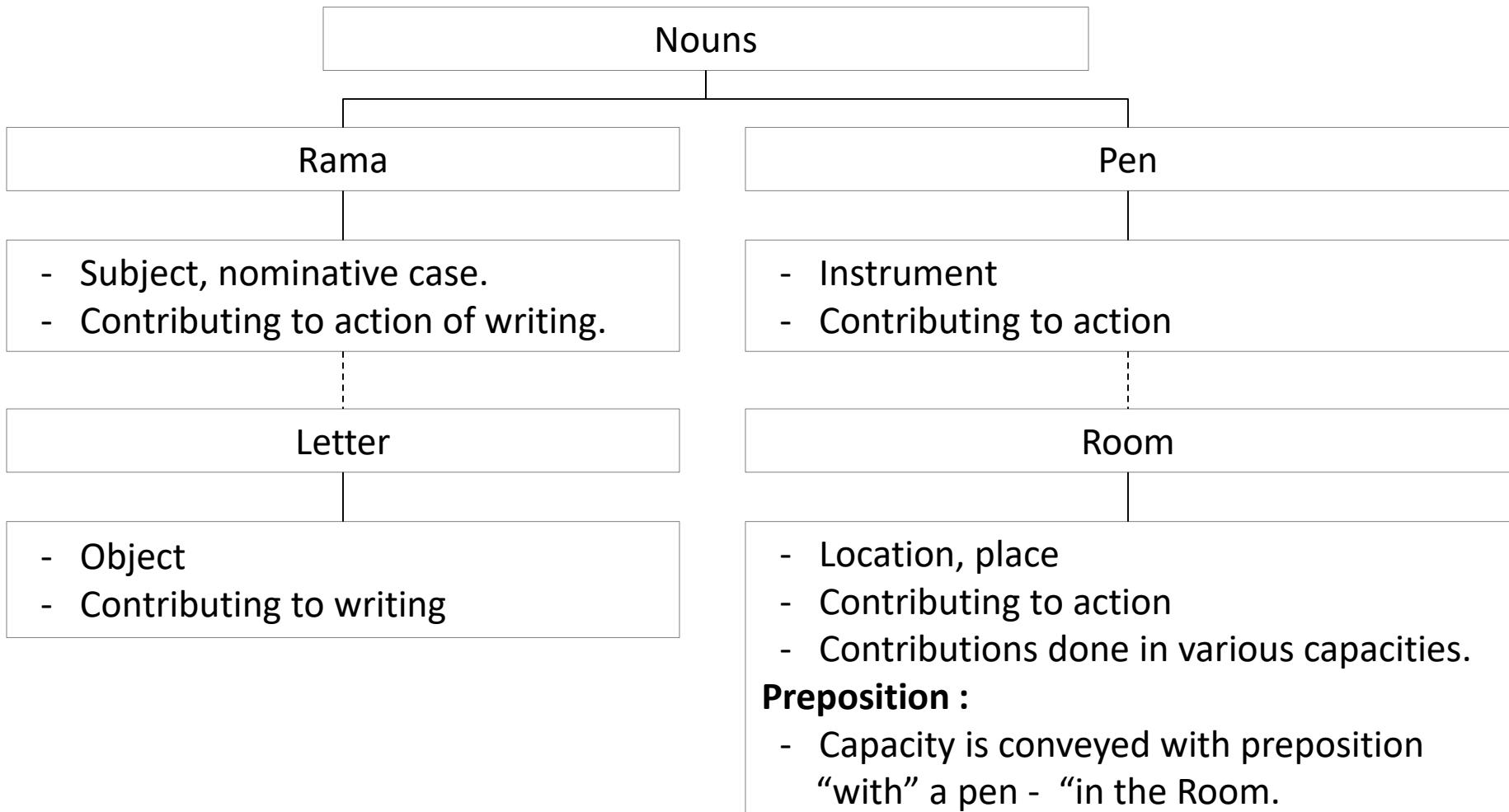
- Vakyartho Nartha Sambataha – both interpretation should not be taken.
- Akhandartha eka Rasatvena Vakyartho Vidusha Mataha.
- Akhandartha Bodhaka = Nirvisesha Advaita Bodhaka Vakyam.

2nd Grammatical Interpretation :

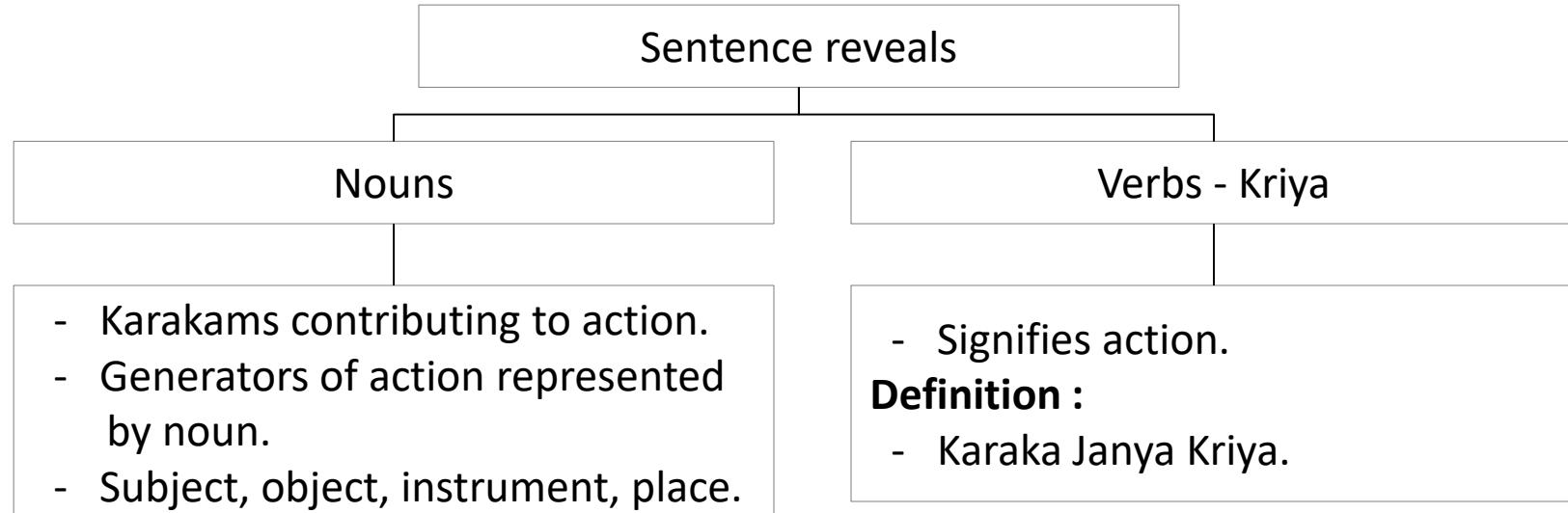


Example :

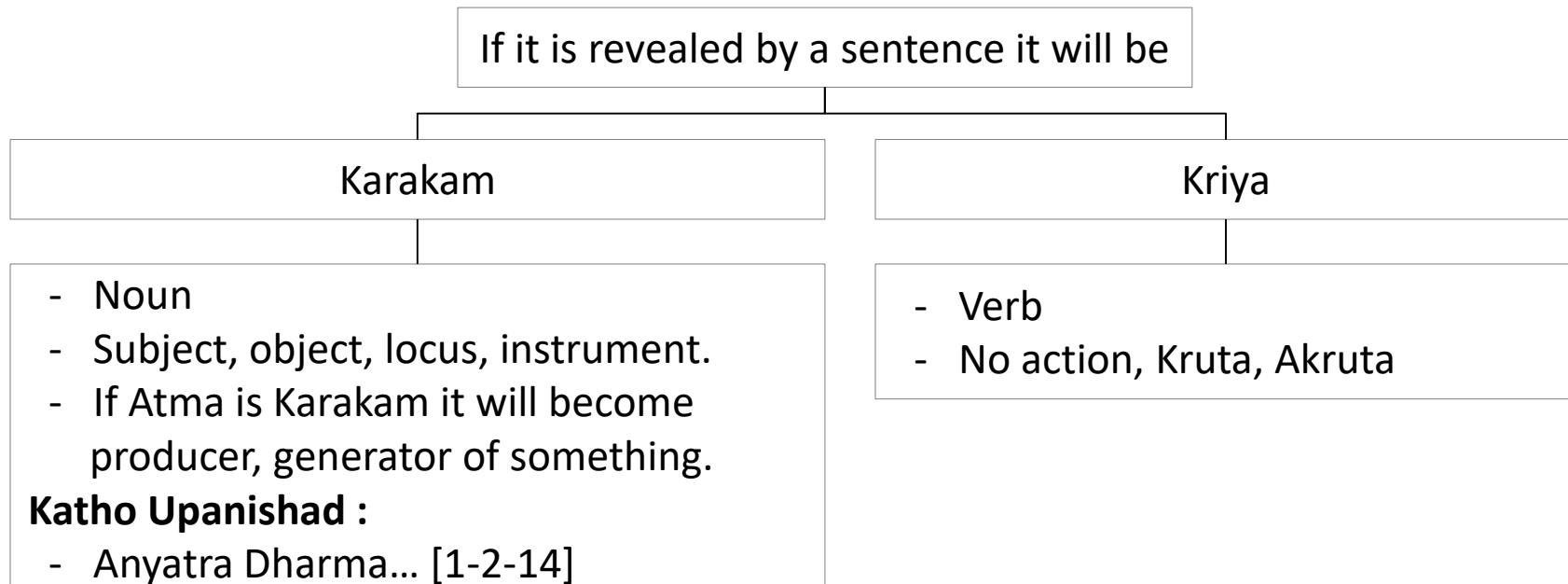
- Rama writes letter with a pen in his room.
- Nouns : Rama, Letter, Pen, Room.
- Verb : Writes.
- Nouns serve as subject, object, instrument, location.



- Sentence has several nouns Karaka Vibhaktis, contributors for action represented by verb in a sentence.



- Can Atma be revealed by a sentence?



Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तपश्यसि तद्वद् ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Mahavakyam in an ingenious manner conveys subject, object, instrument, attribute.
- Finally revealed Atma is neither Karakam or Kriya.
- Karaka Kriya Vilakshana.
- Mahavakyam is Avakyam for all practical purpose, it is Avakyam.

3rd Grammar interpretation :

- Most of the words are Karakams generating Kriya.
- Exceptionally, there are words not Karakam or Kriya but reveal something.

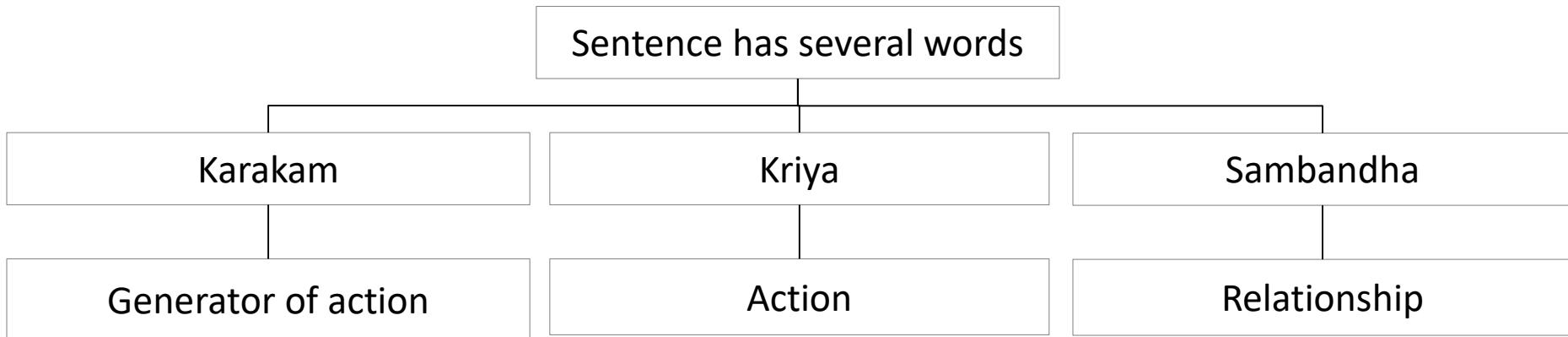
Example :

- Dasharatha's son – Rama goes to forest.

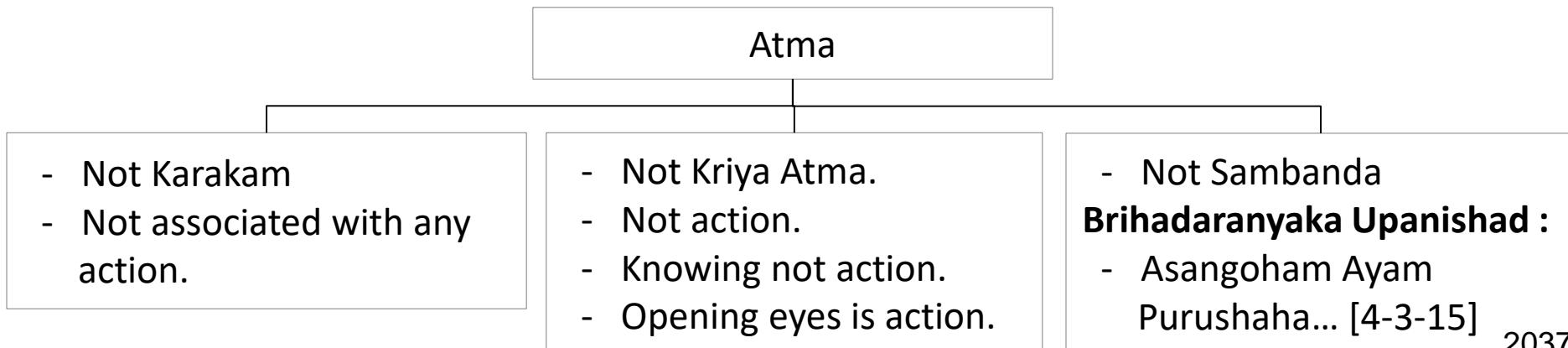
↓ ↓ ↓ ↓ ↓
? Noun Noun Verb Noun

Panini Grammar :

- Karaka Prakaranam.
- Dasharatha – neither subject, object, instrument, location.
- Does not contribute to movement, not action, Kriya also.
- Reveals a Sambanda Bodhaka Padam.



- Every sentence can reveal one of three - Kriya, Karaka, Sambanda.
- Mahavakya most unique, reveals Atma which does not come under Kriya, Karaka, Sambanda.



Brihadaranyaka Upanishad :

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा, दृष्टवैव पुण्यं च पापं च,
पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव; स यत्त्र
किञ्चित्पश्यत्यनन्वागतस्तेन भवति; असङ्गो हयं पुरुष इति;
एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहसं ददामि,
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

sa vā esa etasminsamprasāde ratvā caritvā, dṛṣṭvaiva punyam ca pāpam ca,
punah pratinyāyam pratiyonyādravati svapnāyaiva; sa yattatra
kiñcitpaśyatyananvāgatastena bhavati; asaṅgo hyayam puruṣa iti;
evamevaitadyājñavalkya, so'ham bhagavate sahasram dadāmi,
ata ūrdhvam vimokṣāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. ‘It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.’ [IV – III – 15]

- Niskriya Karaka Sambanda Atma is revealed through a sentence which is full of Karaka.
- Wise student of Naishkarmya Siddhi remains as Avakyartha Atma.
- **Moment you say :**

Wise understands Vakyartha Atma, wise come under subject, object.

- Kriya, Karaka, Sambanda is not.
- I alone Atma am there.
- To convey Paninian message Sureshvaracharya is using technical word : “Avakyartham”.
- Loaded word.
- Nonsential means Kriya, Karaka, Sambandha Vilakshana Atma Bodhaka Vakyam.

- Avakyartha Rupaha.
- Instead of saying, Vidwan understands Avakyartha Atma, Sureshvaracharya says wise remains as Avakyartha Atma.

5th Capsule of Vedanta :

- For a person who remembers his nature, entire life is an entertainment.

m) Aham Kriya Karaka Sambanda Rakshaka Atma Asmi :

- Aham Nitya Muktaha, not son, daughter, business ever attached to awareness Sakshi.

n) Tasmat Avashyate :

- Remains as Atma.

o) Yataha Tasmat Uchyate :

- Therefore following sloka is presented.

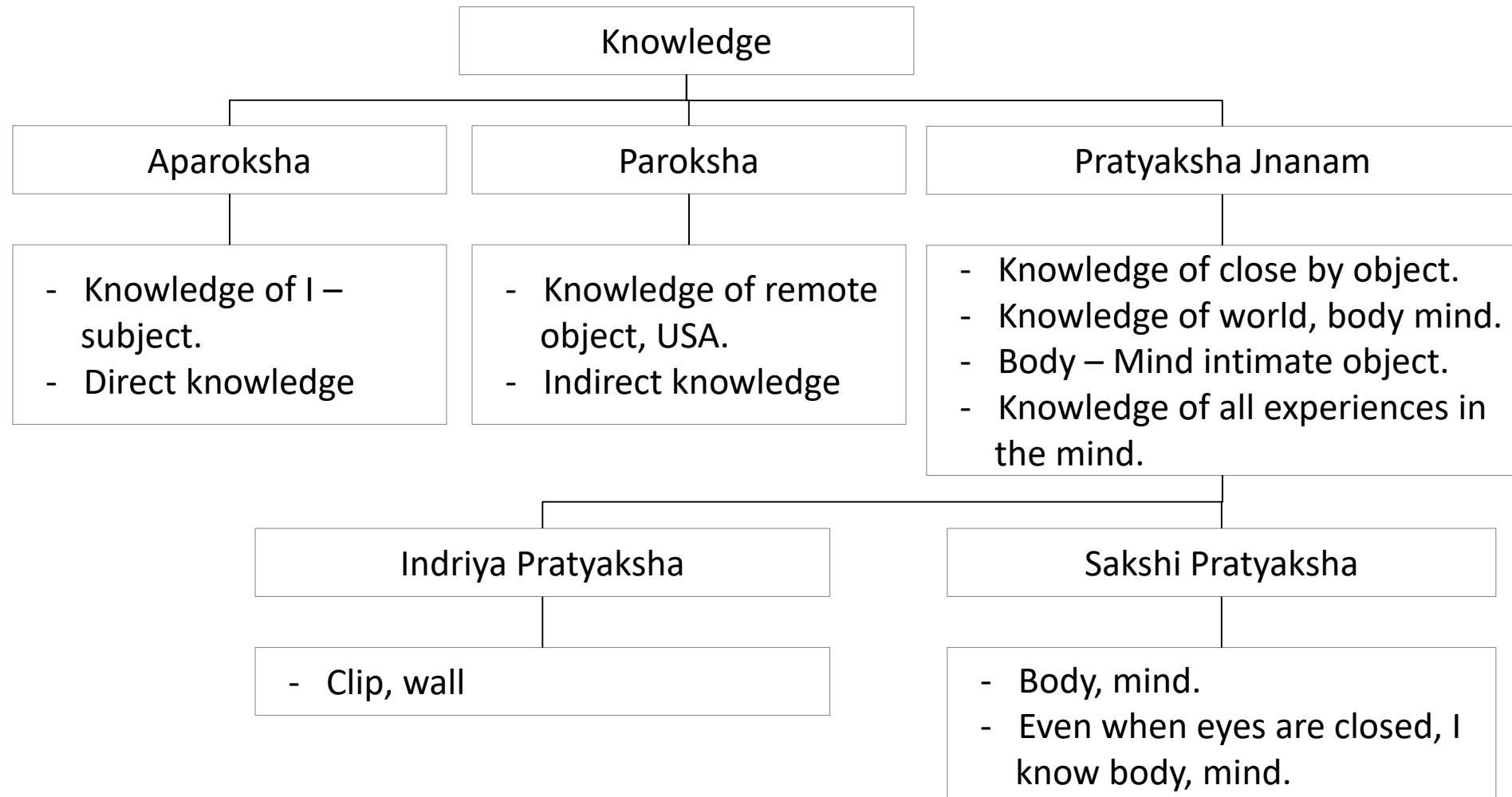
Verse 29 :

देहादि-व्यवधानत्वात् तदर्थं स्वयमप्यतः ।
पारोक्ष्येणैव जानाति साक्षात्त्वं तदनात्मनः ॥ २९ ॥

*dehādi vyavadhānatvāt tad-arthaṁ svayam apy atah
pārokṣyenaiva jānāti sākṣāttvam tad-anātmanah*

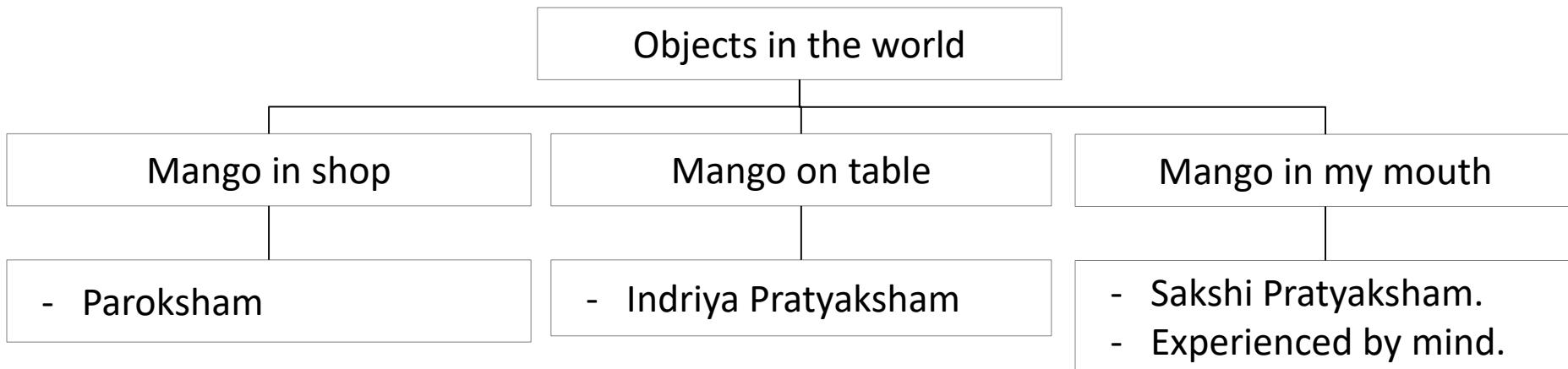
Even though what is signified by the word "that" constitutes his very nature, a person thinks of it only as remote because of the intervention of objects such as the body. However, when these objects are known as the not-Self, that which is signified by the word "that" becomes immediate. [Chapter 3 – Verse 29]

- Atma understood by Mahavakyam is not object of understanding.
- Neither remote, proximate object.
- It is I the subject, this knowledge is called Aparoksha Jnanam.



- **Knowledge of consciousness, Sakshi Chaitanyam is not Paroksham, Indriya Pratyaksham, Sakshi Pratyaksham.**

- Consciousness is known by me.
- I say I am conscious.
- It comes under unique category other than 3.
- **Atma Jnanam is Paroksha, Indriya Pratyaksha, Sakshi Pratyaksha – Vilakshanam.**
- Aparoksham means it is experienced as subject of all experiences.
- Atma Jnanam is Nitya Aparoksha Jnanam.
- Objects in the world will gradually change.



- **Objects change from Paroksham to Indriya Pratyaksham to Sakshi Pratyaksham.**
- Atma is Nitya Aparoksham.
- Even though Chaitanyam is Aparoksham all the time, Because of Deha Abhimana, Atma is mistaken as Paroksham.
- Nitya Aparoksha Atma appears as Paroksham because of Deha Abhimana.

- Many waiting to get Nitya Atma Aparoksha Jnanam after 25 years of study.
- They think Atma is remote object.
- In meditation it will come from top to bottom and bottom to top.
- Non remote Atma made remote because of Deha Abhimana.

a) Dehadhi Vyavadhanatvat :

- Because of distance, caused by body, mind etc, Deha Abhimana.
- It is false remoteness.

b) Svayam Api :

- Even though it is ever experienced as I am, Brahma Anubhava is all the time there as Sakshi, consciousness.

c) Nitya Anubhava Svarupaha Api, Upalabdha Svarupa Api, Tad Artham :

- Tad Brahma, Tad Pada Lakshyartha Brahman, even though experienced all the time.
- There is only one Anubhava you need not work for.
- Every other Anubhava, you have to put forth effort.
- Brahma Anubava, Atma Anubava, we have all the time in the form of consciousness.
- **Because of experience of Consciousness alone, you want to experience other things.**
- Even though experienced all the time, this Parama Ananda Sishya says :

d) Paroksha Neiva Janati :

- Gains knowledge as though it is a remote object.

- Understands Brahman at the time of listening and claim as though you have book knowledge, theoretical knowledge of Brahman.
- Have got intellectual knowledge but have no Anubavam, waiting for Anubavam after 25 years of study.

Shankara :

- Tam Nirakatham Shastram bodhaye Samakrutam.
- Students head is made of solid clay.
- Brahman is Chaitanyam. Chaitanya Anubava is there for all the time for everyone.
- Learn Chaitanyam is not a part, property.
- Knowledge you have to gain, not Chaitanya Anubava.
- Because of Deha Abhimana, Paroksha Neiva Janati.
- Understands indirectly.

e) Tatu Sakshatvam Atmanaha :

- That Aparoksha Jnanam which should be associated with Consciousness, we associate with body.
- Instead of saying “I am Atma” (Aparoksha Jnanam), we express as “I am the body”.
- I have brought body to Aparoksha Jnanam and claim I am the body.
- Instead of Sakshat Jnanam, I have come to Deha Aparoksha Jnanam. I express as “Aham Dehaha”.

Verse 30 – Introduction :

यथोक्तार्थ-प्रतिपत्ति-सौकर्याय दृष्टान्तोपादानम् ।

yathoktartha-pratipatti-saukaryaya drstāntopadānam

The following example is given with a view to facilitate easy comprehension of what has been stated. [Introduction - Chapter 3 – Verse 30]

Example :

a) Prati Patti Souharhyanya :

- For facility of understanding.

b) Upadanam :

- Author presents, example.

Verse 30 :

प्रत्यगुद्धूतपित्तस्य यथा बाह्यार्थपीतता ।
चैतन्यं प्रत्यगात्मीयं बहिर्वद्-दृश्यते तथा ॥ ३० ॥

*pratyag udbhūta-pittasya yathā bāhyārtha-pitata
caitanyam pratyagātmiyam bahir vad drsyate tathā*

Just as [the yellowness] of bilious matter which is in one's own body appears as the yellowness of an external object, even so the consciousness which constitutes the nature of the inward Self is seen as something external. [Chapter 3 – Verse 30]

Example :

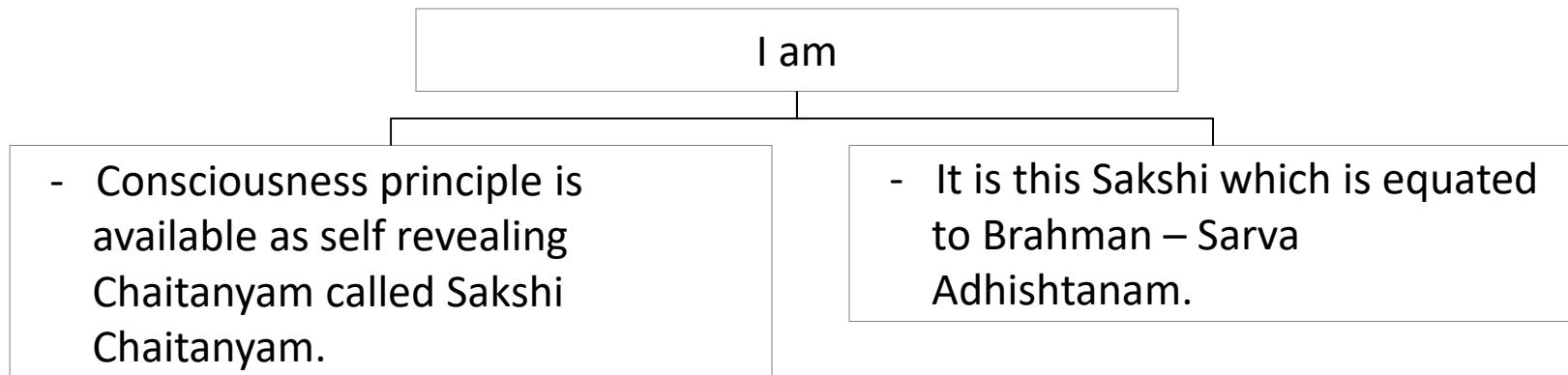
- In Jaundice too much of Bile, Pitham makes body, eyes yellow and person sees world of objects yellow.

- Yellowness of eyes, transferred to white conch shell, which appears yellow.

Yellow	Seen
<ul style="list-style-type: none"> - Proximate to him. <p>Example :</p> <ul style="list-style-type: none"> - Dark Glasses - Brahman, consciousness, close by. 	<ul style="list-style-type: none"> - Yellowness outside <p>Example :</p> <ul style="list-style-type: none"> - Bright sunlight looks dark. - Made remote - Goto Vaikunta is Visishta Advaita. - Meditate for arrival of Brahman, God. - All have mistaken notion that Brahman is far away because of Jaundiced understanding called Adhyasa.

Revision – Verse 30 :

- Tvam Pada Vichara by Anvaya Vyatireka.
- Arrive at myself as self revealing consciousness principle which is always available, evident and experienced whenever we use expression “I am”.



Ahamkara = I am = Sakshi, reveals

- Chaitanyam, self revealing nature.

- Body, mind complex.
- This is not integral part of Sakshi.
- It is Sakshi Pratyaksham.
- Revealed as an object only.

- **Why body – mind complex is object of Sakshi?**
- **It is inert matter, does not have self revealing capacity.**

Example :

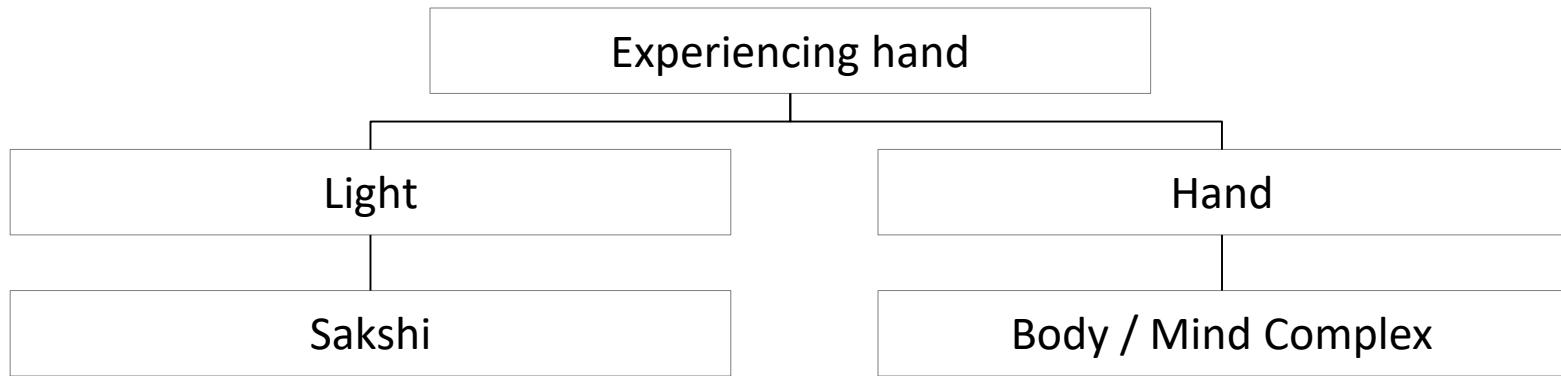
- Statue does not say “I am” or walk to the beach, it does not have self revealing capacity. Therefore, it is an object of Sakshi Chaitanyam.

Indriya Pratyaksha Vishaya	Sakshi Pratyaksha Vishaya
- World object of sense organ.	- Body, mind complex.

I am – 2 things simultaneously revealed

- Self revealing Sakshi.
- Evident when I say I am.

- Sakshi Pratyaksha Vishaya.
- Body, mind complex.
- Object of Sakshi Chaitanyam.
- Simultaneously shining.



- We must take only formless, consciousness part as I am.
- But to say I am, I have to use body – Vak.
- Sakshi can't exclude Body / Mind complex and say I am Sakshi.
- Tell through mouth but exclude mouth.
- **Think through the mind but exclude the mind in understanding Sakshi component of I am.**
- If I can successfully do that, I can say :
 - i. I am not part, product, property of Body / Mind complex or the thought I am.
 - ii. I am independent principle different from body and thought I am.
 - Thought part not me.
 - In the thought, consciousness is there which is me.
 - Consciousness is independence of Body / Mind complex.
 - iii. I am not limited by boundary of Body / Mind complex.
 - iv. I continue to survive after disintegration of Body / Mind Complex.

- I should arrive at independent Sakshi Chaitanyam through Tvam Pada Vichara.
- It is a cognitive discriminative process, then I can easily say Aham Brahma Asmi without Jerk in the intellect.
- Here student goofs up.
- Say I am without taking consciousness part, ignore it, taking body – mind complex which is dominating, it has weight, beauty, novelty.
- Changing mind dominates.
- Hence, Instead of claiming Sakshi component I claim Sakshi Pratyaksha body – mind component as I am.
- Once I am ignorant that Sakshi is available very much in the body, Sakshi can never be recognized elsewhere.
- It has to be recognized only in the mind.
- Consciousness available in “I am” if missed, then it is missed for good, because it can't be perceived outside as Indriya Pratyaksham.
- I am experienced but Sakshi missed for good and I start looking for it else where.
- When I look elsewhere, it can never be found because Sakshi is never Indriya Pratyaksha Vishaya.
- Aparoksha Sakshi is ignored.
- Pratyaksha Sakshi not available because Sakshi not object of sense organs.
- Naturally, I will be forced to commit blunder.

- That blunder is mentioned in this verse.
- I make Sakshi as Paroksha Vastu, available elsewhere – which we have to wait for to experience through a mystical event.
- We introduce mysticism in Vedanta, where there no mysticism involved.
- Sit in meditation, enter into Samadhi, expect Sakshi to come in 4th state – only 3 states available.
- In mystical event if that will be experienced, then it will also go away.
- That Brahman is never going to come – why?
- Tired meditator concludes, I had Brahman experience at 4.28 AM!.
- Avoid this pitfall.
- Brahman is available all the time as the component in I am experience.
- If that is missed, what is the blunder?
- **Example :**
 - In Yellow Jaundiced condition, yellowness inside because of Adhyasa is seen in external object.
 - Pithala Shankha – white conch seen yellow.
- What is available within is thrown outside the body.
- Similarly, Brahman available within all the time I experience, is thrown out falsely as a Paroksha Vastu.

- Aparoksha Brahmanaha Parokshi Karanam is a blunder like Aparoksha Pithasya Parokshi Karanam, Bahya Karanam.

a) Pratyagu Utbutasya Pittasya :

- Pittam, yellowness, available, present within the body in the eyes.

b) Yatha Bahyarthe Pithatha Utbutam :

- Pitham enhanced, not produced, some Pitham required for all.

c) Bahyarthata Pittata :

- There is yellowness seen outside even though not true.

d) Tatta, evam Pratyagatmiyam Chaitanyam :

Manisha Panchakam :

जगत्स्वप्नसुषुप्तिषु स्फुतारा या संविदुज्जुम्भते
 या ब्रह्मदिपिपीलिकान्ननुशु प्रोता जगत्साक्षिणी ।
 सैवाहं न च दुश्यवास्त्वती इष्टप्रज्ञापि यस्यास्ति चेत
 चन्दलोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ १ ॥

jagrat svapna sushuptishu sphutatara ya samvid ujjrimbhate
 ya brahmadi pipilikantatanushu prota jagatsakshini |
 saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet
 candalo'stu sa tu dvijo'stu gururityesha manisha mama || 1 ||

In the waking, dream and deep sleep states, That which is their Illuminator, by which one comes to know and understand things; From the Creator down to the ant, that which is the very spark of Life in them; the Witness of the entire play of this universe; That alone am I, and not the objects that are “seen”. Firmly established in this Consciousness – if there is such a person, (then) be he a Chandala or be he a Brahmana, such a one indeed is worthy of being a Guru. This is my firm conviction! [Verse 1]

- In the I am experience of all 3 states, Sakshi is Sphutatara, is clearly experienced.
- Others come and go.
- Sakshi always experienced, even though that is a fact.
- Pratyagatmiyam, which belongs to Sakshi.
- For spiritually Jaundiced person, in meditation, he is waiting for Brahman.

Verse 31 – Introduction :

यस्मादेवम्, अतो विशुद्धम् अवसीयताम्।

yasmiād evam ato viśuddham avasiyatām

This being the case, the true meaning of the sentence should be determined. [Introduction – Chapter 3 – Verse 31]

- Sureshvaracharya concludes importance of Tvam Pada Vichara, arriving at Sakshi Chaitanyam successfully.

a) Yasmat Evam :

- Because of this reason.

b) Vishuddham Avasisyatam :

- Let it be clearly ascertained in the following manner.

Verse 31 :

पदान्युद्धृत्य वाक्येभ्यो ह्यन्वय-व्यतिरेकतः।
पदार्थाल्लोकतो बुद्ध्वा वेत्ति वाक्यार्थमञ्जसा ॥ ३१ ॥

*padāny uddhṛtya vākyebhyo hy anvaya-vyatirekataḥ
padārthām llokato buddhvā vetti vākyārtham añjasā*

By separating words from sentences [in which they occur], by knowing the meaning of words through observing the repetition and change of words, and by noticing the use of words [by the elders], one understands in the proper perspective the meaning of a sentence. [Chapter 3 – Verse 31]

- What should be ascertained?
- Another important topic as corollary of this discussion brought up in this verse.
- Mahavakya will give direct knowledge of Brahman only under one condition – Every word in Mahavakyam should be comprehended at time of listening.
- 50 years Tvam Pada.
- Aham in Vedanta class is very significant word, must exclude Pancha Anatma, Possession, profession, family, body, mind instantaneously.
- Aham = Independent, formless, spacelike consciousness.
- Tvam Pada must bring me to this meaning.
- Tat Pada :

50 years... = Brahman in the form of pure existence.

- Not part, product, property of matter.
- Formless, all pervading, spacelike principle, must instantaneously come.
- Student must practice independently Tvam and Tad Pada Vichara for years.
- Practice gives us skill.

Tat	Tvam
<ul style="list-style-type: none"> - Pure existence - Formless - Sat 	<ul style="list-style-type: none"> - Pure Consciousness - Formless - Chit

- Sat = Chit – equation is meaningful.
- I am consciousness who happens to be existence also.

Kaivalya Upanishad :

मध्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam |
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Not lip service, in notebooks, it is fact for me in my heart.
- For prepared student, Mahavakya can give directly Aparoksha Jnanam.
- It alone can give Aparoksha Jnanam.
- It does give Aparoksha Jnanam.
- Meditation can't give, produce Aparoksha Jnanam is thesis of Naishkarmya Siddhi.
- Meditation not one of sources of Jnanam.



(1) Pratyaksha

(3) Upamanam

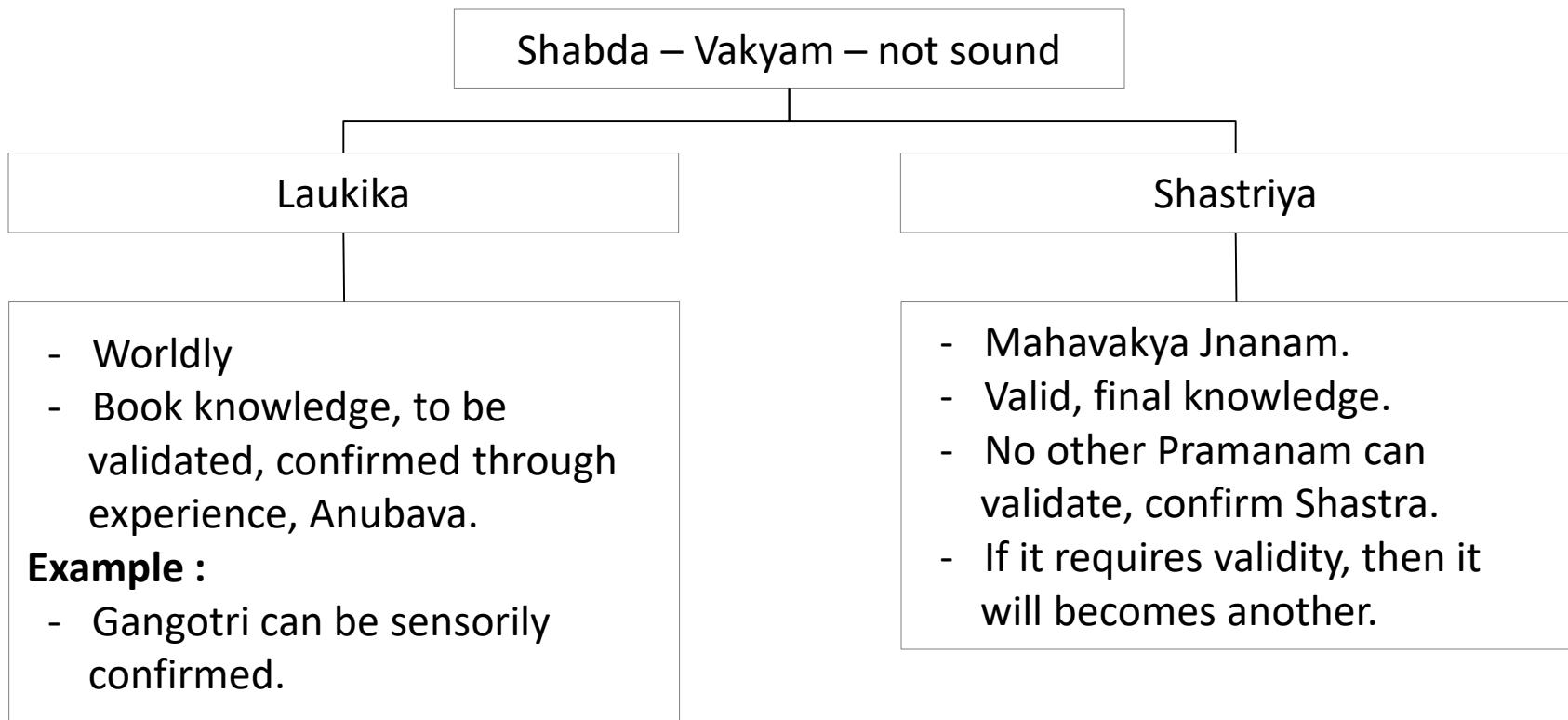
(5) Anupalabdhi

(2) Anumanam

(4) Arthapatti

(6) Shastra Vakyam
Shabda

- Dhyanam not a source.
 - Aparoksha Jnanam is through Shabda Pramanam.
 - Swami teaching for 40 years in 2018.
 - Practice binary format after Mahavakya Sravanam.



- In Tradition, we don't accept any other Pramanam except shastra Mahavakyam as Pramanam for Brahman.
 - It is not mere book knowledge but must respectfully approach Shabda Pramanam as independently valid Pramanam like eyes.

- How Shabda Pramanam comes to a life of human being?
- In the case of sense organ, it need not come to life because one is born with eyes, ears, etc.
- Pratyaksha Pramanam is inborn at birth of human being.
- Shabda Pramanam is acquired, not inborn, comes through educational process when child grows.
- How child picks up Shabda Pramanam?
- Understand Sambandha relationship between Pada + Artha, sound symbol and external object in creation.

Example :

Table	External Object
<ul style="list-style-type: none"> - Sound - Revealer - Prakashya 	<ul style="list-style-type: none"> - Table - Revealed - Prakashaka

- For a villager table has no meaning like Chinese news.

Shabda Pramanam	Pratyaksha
<ul style="list-style-type: none"> - Acquired 	<ul style="list-style-type: none"> - Inborn - Can hear sound

Vriddha Vyavahara – Pramana Shastra Analysis :

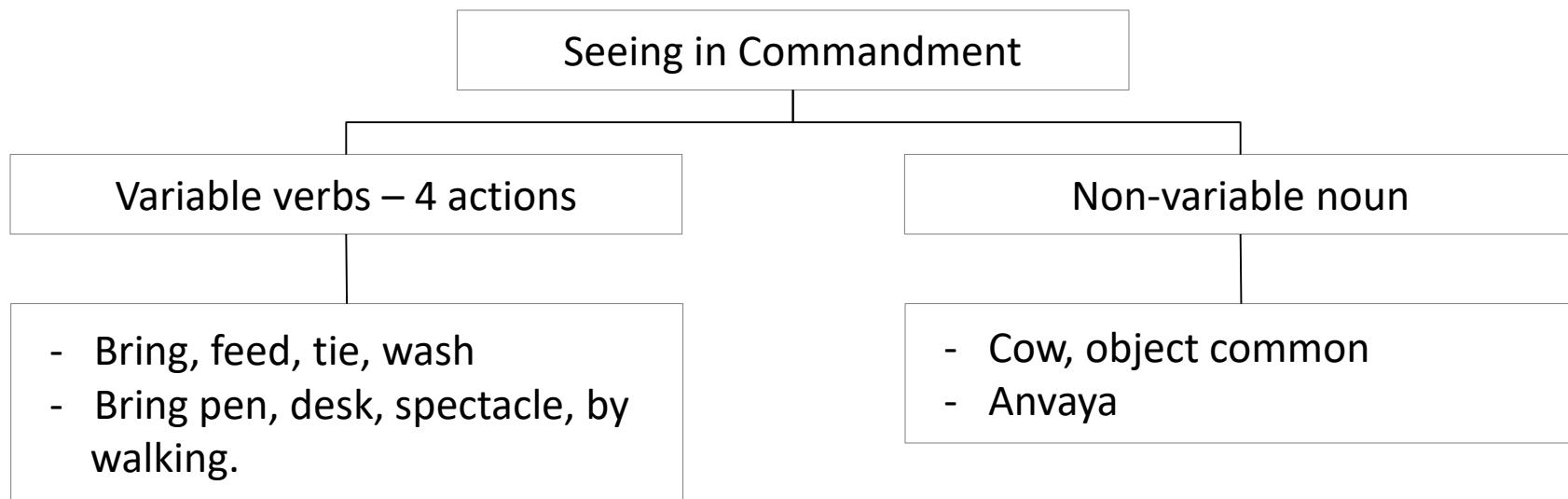
- If deaf can't acquire through lip movement.

Shabda – Vyavahara Process :

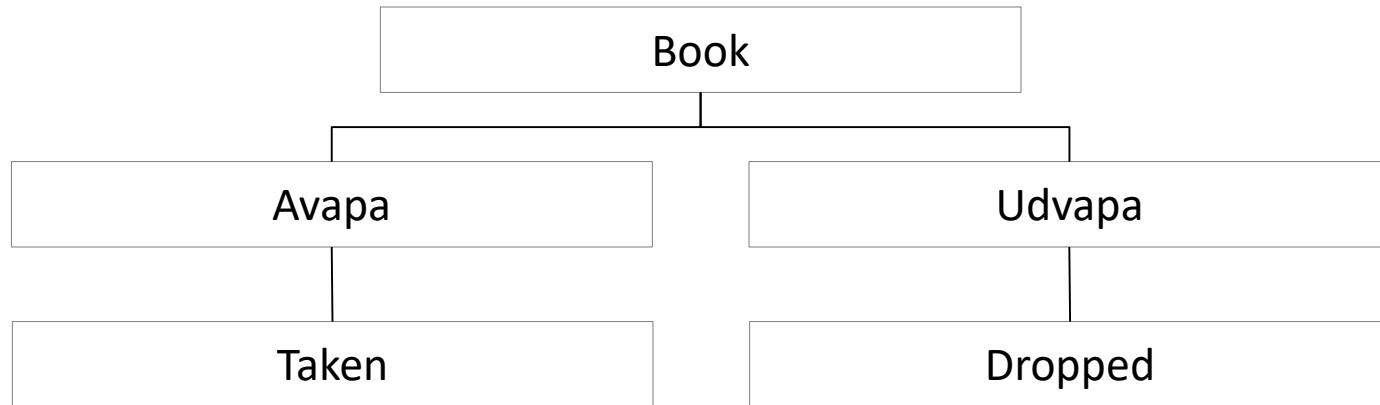
- Child is in presence of 2 adults.

Elderly	Young
<ul style="list-style-type: none">- Uttama Vriddaha- Gives commandment- Husband / Father	<ul style="list-style-type: none">- Madhyama Vriddha- Implementing injunction- Wife / Son

- Child : Hearing words + action happening.
- Words can communicate action.
- Uses Anvaya Vyatireka unconsciously.



- Words removed, Vyatireka.
- Vyavahara called Avapa Udvapa Vyavahara.



- Avapa Udvapa Uttama Madhyama Vriddha Vyavahara Anvaya Vyatirekena Nyayena, Pada Padartha Sambandha Jnanayate.
- Children learn mother tongue in above method at home.

a) Vakyeyaha Padani Drithya :

- Child picks up invariable word (noun) in several variable commandments (verbs).

b) Anvaya Vyatirekataha :

- By applying Anvaya Vyatirekaha logic.
- Invariable sound and action connected.
- Common cow and actions tied.

c) Lokataha :

- In worldly angle w.r.t. mother tongue.

d) Padarthou Budhva :

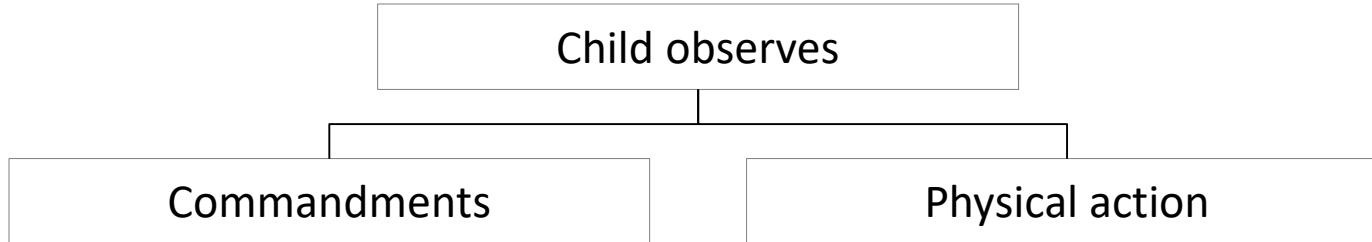
- Child learns Pada + Artha = Connection.
- Shabda Shaktihi.
- More deeper Analysis of other theories on this refuted in Vichara Sagara.
- Theories on how we understand sound?

e) Vakyartham Vetthi Manjasa :

- Child learns and applies elsewhere.
- Not only cycle in football ground but also in normal street.
- Uses directly the words immediately when required.

Revision : Verse 31

- How Mahavakya functions as Pramana and reveals Jivatma, Paramatma Aikyam?
- Shabda Pramana – Language used to communicate idea.
- Shabda Pramana comes into life of human not at birth unlike Pratyaksha Pramanam.
- Shabda Pramanam after growth of individual.
- Sureshvaracharya refers briefly, how Shabda Pramana comes into life by association with Vriddha Vyavahara.
- Interaction between 2 elderly people with knowledge of language.



- Correlates commandment and action.
- Child sees nonvariable part (Anvaya) of commandment and action.

One Cow	4 Actions
<ul style="list-style-type: none"> - Non variable object - Anvaya - Cow Padam and Artha Grahanam takes place. 	<ul style="list-style-type: none"> - Bring, wash, feed, tie. - Vyatireka - variable

- Avapa – Udvapa method, Anvaya – Vyatireka method educates child on functioning of Shabda Pramanam.
- Having grasped vocabulary, child gradually builds language.
- Vakya → Group of words arranged in syntactical manner.
- Phala Jnanam + Vakya Jnanam in Mahavakya also.
- Shabda Pramanam functions in Mahavakyam.

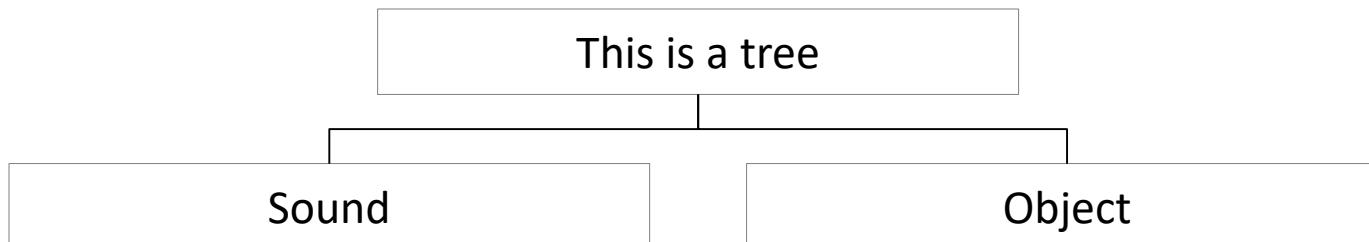
Verse 32 – Introduction :

कुतः पुनः सामान्यमात्र-वृत्तेः पदस्य
वाक्यार्थ-प्रतिपत्तिहेतुत्वमिति ? बाढम् ।

*kutah punah sāmānya-mātra-vṛtteh padasya
vākyārtha-pratipatti-hetutvam iti. bāḍham*

It may be asked : "How can a word which signifies the universal lead to the cognition of [something specific or particular] as the meaning of a sentence? Be it so. [Introduction – Chapter 3 – Verse 32]

- New problem in functioning of Shabda Pramanam.
- Technical Purva Pakshi and siddhanta
- By listening to Vruddah Vyapara, and later by directly listening to elders child learns – words, objects of words.



Purva Pakshi :

- Does child understands one particular tree as meaning of tree or general treeness (universal meaning) of word tree?

Meaning of word “Tree”

- Particular
- Mango, coconut, neem tree.
- Vyakti

- Common characteristic belonging to all 4 trees.
- Jati
- Universal

- Purva Mimamsa + Advaitin agree that tree meaning is universal tree meaning, not specific tree.
- If particular tree, new tree can't be called Tree.
- New boy can't be called boy.
- Intellect connects not with particular tree but is associated with general tree.
- Treeness common to all observed and unobserved trees.
- Shabda Jati Vachaka Natu Vyakti Vachaka.
- Padam Jati Vachaka Natu Vyakti Vachaka is conclusion.
- Padam → Samanya Vachakam not Visesha Vachakam, Akruti Vachakam, Common features belonging to all trees, boys, animals.
- Boy, tree, animal = Samanya.
- Bring that chair – Jati Understood.

Purva Pakshi :

- How can we use Jati Vachaka Shabda and ask person to handle Vyakti?

Example :

- Call the body, universal body understood.
- Universal not available for physical transaction.
- Particular alone available for physical transaction, mangoness can't be eaten, if universal mango eaten, it will be gone!
- How Jati Vachaka Shabdhas reveal the Vyakti for transaction?
- How can universal revealing words talk of particular for transaction.

a) Padasya Samanya Matra Vrittecha :

- Since words deal only with Samanyam, universals, boyness, tableness..., Jati.

b) Kutaha Punaha Vakyartha Pratipatti Hetutvam :

- How can universal words be used to communicate Atma, Brahman? Objects? How they can communicate particular.
- How transition takes place from universal to particular at time of communication?
- Mahavakya and Laukika Vedica Shabda convey only universal not particular.

c) Badam : Baleh! Baleh!

- I accept such a problem is existing.
- Ardha Angikara, I partially accept your thesis, not totally.

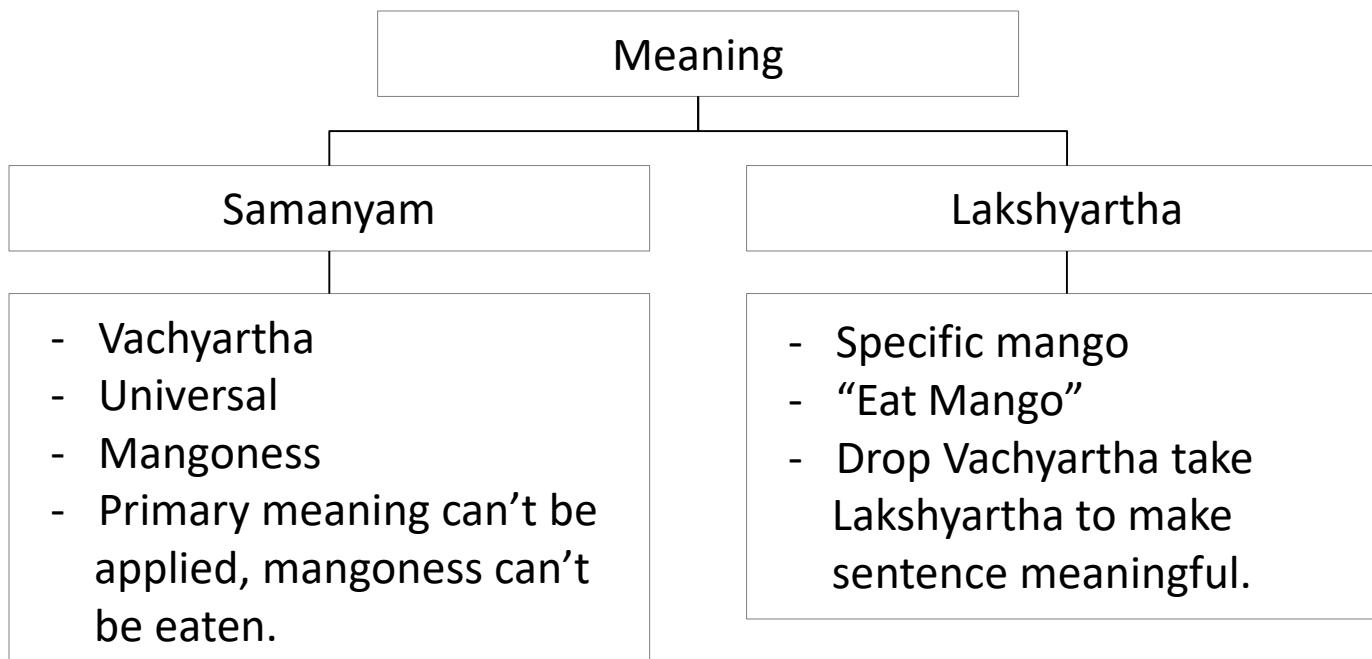
Verse 32 :

सामान्यं हि पदं ब्रूते विशेषो वाक्यकर्तृकः ।
श्रुत्यादि-प्रतिबद्धं सद् विशेषार्थं भवेत् पदम् ॥ ३२ ॥

*sāmānyam hi padam brūte višeṣo vākyā-kartr̄kah
śruty-ādi-pratibaddham sad višeṣārtham bhavet padam*

Indeed, a word signifies the universal. But a particular (i.e. the specific meaning which is the purport) is conveyed by a sentence. A word [coming into relation with other words] conveys a specific meaning, controlled as it is by principles such as direct assertion. [Chapter 3 –Verse 32]

- Listen universal, mangoness.
- Reveals generality, 132 varieties of mangoes.



a) Akartah Vakya Vritti :

- Look for secondary meaning.
- Secondary meaning should be connected to Vachyartham.
- Take particular Mango connected with Universal Mangoness (Alphonso).
- Alphonso is Lakshyarthatam of Mango.
- Drop Samanyam, take Viseshanam.
- Padam in Vocabulary, dictionary conveys Samanyam independently.
- Padam in a sentence conveys Viseshanam.
- Words outside sentence convey universal.
- Words occurring in a sentence convey particular.

b) Samanyam hi Padam Brute :

- Brute means reveals, communicates.
- Words in dictionary

↓

Vachyartham

↓

General

- This is conclusion of Purva Mimamsa and Advaitin.

b) Viseshataha Vakya Kartrutaha :

- Words occurring in a sentence convey Visesha, Particular, Lakshyarthatam.

Reason :

- Vachyarthas can't fit.
- Nobody can bring tableness.
- I bring particular table, call particular boy.
- Particular meaning alone conveyed in Vakyam.
- This is the Rule in Laukika Vyavahara.

c) Srutyadhi Bratbaddau Satu Padam Viseshartham Bavet :

- In Vedic Vyavarahara, when words occur in Veda, to arrive at meaning of words, use Lakshyartha and other methods of enquiry.
- 6 Lingas in Mimamsa Shastram, Vedanta Vichara.
- Meaning of Tat, Tvam, Asi arrived with 6 lingas.

Sloka :

- Upakramo Upasamharou, Abyasato Purvata Phalam Artha Patticha, Lingam Tatparya Nirnayaha.
- In Karma Khanda, Shad Lingas to know meaning of words used in Karma Khanda.

Brahma Sutra :

- (1) Sruti, (2) Lingam, (3) Vakyam, (4) Prakaranam, (5) Sthanam, (6) Samakhya.

- 6 clues to reveal meaning of word.
- Sureshvaracharya well versed in Karma Khanda, ex-Mandana Mishra, Debated with Shankara.

d) Srutyadhi Pratibaddam Padam :

- Associated with 6 clues, Veidika Padam.
- Universal, Jahal Lakshanaya can reveal Viseshanam.
- Relative importance of Anvaya Vyatireka and Vakya Vichara.

I) Anvaya Vyatireka :

- Sakshi – separation from Panchakosha, Sharira Trayam, Avastha Trayam.
- Atma – Anatma separation.
- Extremely important.

II) Mahavakya Vichara :

- Important to see Aikyam between Sakshi and Brahman.
- For Sakshi union with Brahman, Aikyam with Brahman, Vakya Vichara.
- Both stages equally important.
- **Mahavakyam can finally reveal Ekatma, essence of Jivatma and Paramatma.**
- No problem if student listens properly.
- Sat, being associated with various clues, every Vedic word reveals particular, dropping universal.

Vere 33 – Introduction :

अन्वय-व्यतिरेक-पुरस्सरं वाक्यमेव
 सामानाधिकरण्यादिना अविद्यापटल-प्रध्वंसद्वारेण
 मुमुक्षुं स्वाराज्येऽभिषेचयति । न तु
 अन्वय-व्यतिरेकमात्र- साध्योऽयमर्थः इत्याह ।

*anvaya-vyatireka-purassaram vākyam eva
 sāmānādhikaranyādināvidyā-paṭala-pradhvamsa-dvāreṇa
 mumukṣum svārājye 'bhiseccayati na tv
 anvaya-vyatireka-mātra-sādhyo 'yam artha ity āha*

Following the reasoning of anvaya-vyatireka, the sentence itself, when interpreted through grammatical coordination etc., establishes the seeker after liberation in the realm of self-sovereignty by destroying the veil of ignorance. This we say, cannot be achieved through the reasoning of anvaya-vyatireka alone. [Introduction - Chapter 3 – Verse 33]

Gita :

क्षेत्रज्ञां चापि मां विद्धि
 सर्वक्षेत्रेषु भारत ।
 क्षेत्रक्षेत्रज्ञायोज्ञानं
 यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñām cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam matam mama || 13-3 ||

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- i) Etad Yo Tam Vetti Prahu Kshetrajna iti Tad Vidaha = Anvaya Vyatireka.
- ii) Kshetram Chapi Mam Vidhi Sarva Kshetrakshu Bharatha = Mahavakya - Aikyam

Gita :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idam śarīram kaunteya
kṣētram ityabhidhīyatē |
ētadyō vētti tam prāhuḥ
kṣētrajña iti tadvidah || 13-2 ||

The Blessed Lord said : This body, O Kaunteya (son of Kunti) is called the Ksetra (Field), and he who knows it is called Ksetrajna (the Knower-of-the-Field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages. [Chapter 13 – Verse 2]

- i) Idam Shariram Kaunteya, Kshetram Ityadhi Dhiyate.. Anvaya Vyatireka.
 - Vakya Vichara instantaneously successful.

a) Vakyam Evam :

- Only Mahavakya Sravanam – Vichara = Anvaya Vyatireka.

b) Puras Tavam :

- Already preceded by Anvaya Vyatireka or which comes after efficient Anvaya Vyatireka.

Shankara :

- Sanyasa = Physical renunciation, Pancha Anatma renunciation, clasp rejection, Anvaya Vyatireka.

- We highlight internal Sanyasa.
- After Pancha Anatma Sanyasa, separation.

c) Anvaya Vyatireka Puras Taram :

- After Anvaya Vyatireka.

d) Vakyam Eva :

- What does Mahavakyam do?

e) Abhishejayati :

- Does Pattabhishekam.
- Mahavakyam = Grand priest.
- Student – with internal Sanyasa and clasp rejection, Mumukshu.
- Pattabhishekam in what Samrajyam?

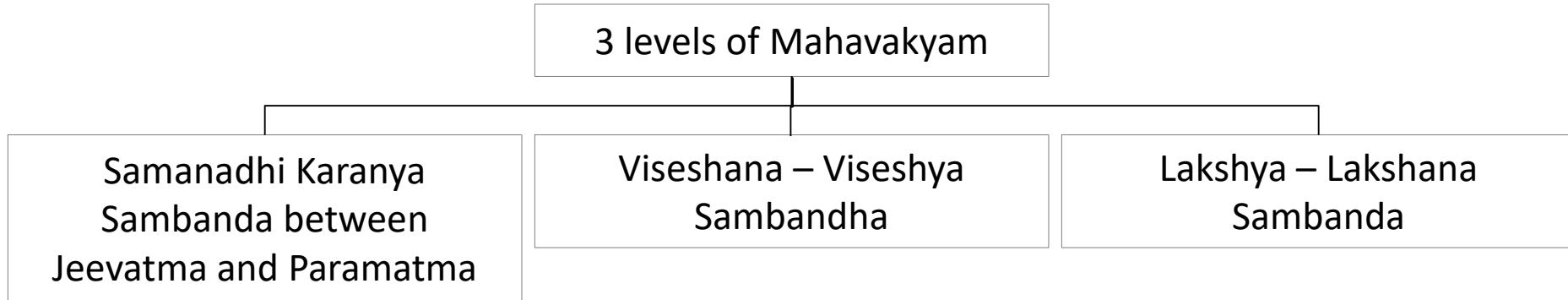
f) Moksha Samrajyam :

- Pattabhishekam done in Moksha Samrajyam.
- In Vedanta, every student is an emperor.
- How Mahavakya does Patta Abhishekam – crowning of student.

g) Avudya Pradvamsa Varena :

- By tearing off the lid, covering, membrane of Avidya.
- Pradvamsa – means elimination.
- No Physical distance or time wise distance between me and Moksha.

- Moksha given by removal, elimination of ignorance, Agyanam timiram.
- How Mahavakya eliminates Avidya?
- By functioning at 3 levels.



h) Samanyadhikaranyadhi...

- By functioning in 3 levels Mahavakya rips open Avidya Patalam.
- As soon as it is removed, you feel cool waters of Abhisheka Jalam puring.

i) Moksha Samrajya Abhishetayati :

- Claim Moksha.
- Don't stop with Anvaya Vyatireka.
- Have to do Vakya Vichara efficiently.

j) Na Anvaya Vyatireka Matra Sadhyaha :

- By merely doing Atma – Anatma Viveka, by Anvaya Vyatireka Moksha is not possible.
- I am Atma, Sakshi.

- Entire Drishya Prapancha is Sadhyam.
- If I stop with Anvaya Vyatireka, what will be my approach?
- I am here, Anatma is in front of me, world too big for me, I am too small.
- For Moksha, pray to Lord, somehow or other, oh Lord, this must be my last Janma.
- Moksha will be only escapist Moksha.
- I have not falsified Anatma.
- In Anvaya Vyatireka, Anatma is segregated, never falsified.
- Unfalsified Anatma continues to be a threat.
- For Moksha, I have to run fastest, away from the world like headless chicken.
- Prayer : This should be my last Janma.
- Falsification of Anatma alone will stop you from running away from the world of Pancha Anatmas.
- Falsification possible only by Mahavakya Vichara.

Aham	Anatma
Satyam	Mithya

- I don't need to save myself from Anatma.
- Running philosophy will never go away by mere Atma – Anatma Viveka.

k) Matra Sadhyaya Ayam Arthaha iti Aha :

- Author is proclaiming in the next sloka.

Verse 33 : Very Important message

बुद्ध्यादीनां अनात्मत्वं लिङ्गादपि च सिद्ध्यति ।
निवृत्तिस्तावता नेतीत्यतो वाक्यं समाश्रयेत् ॥ ३३ ॥

*buddhy-ādinām anātmatrām lingād api ca sidhyati
nivṛttis tāvataḥ netīty ato vākyam samāśrayet*

The not-Self nature of the intellect and other objects can be established through reasoning also. However, the removal [of ignorance] does not take place through it. So the sentence should be sought after [for destroying ignorance]. [Chapter 3 – Verse 33]

- **Separation of Anatma is not enough.**
- **Falsification of Anatma is crucial step.**
- If not falsified, running away Philosophy will never go away from the mind.

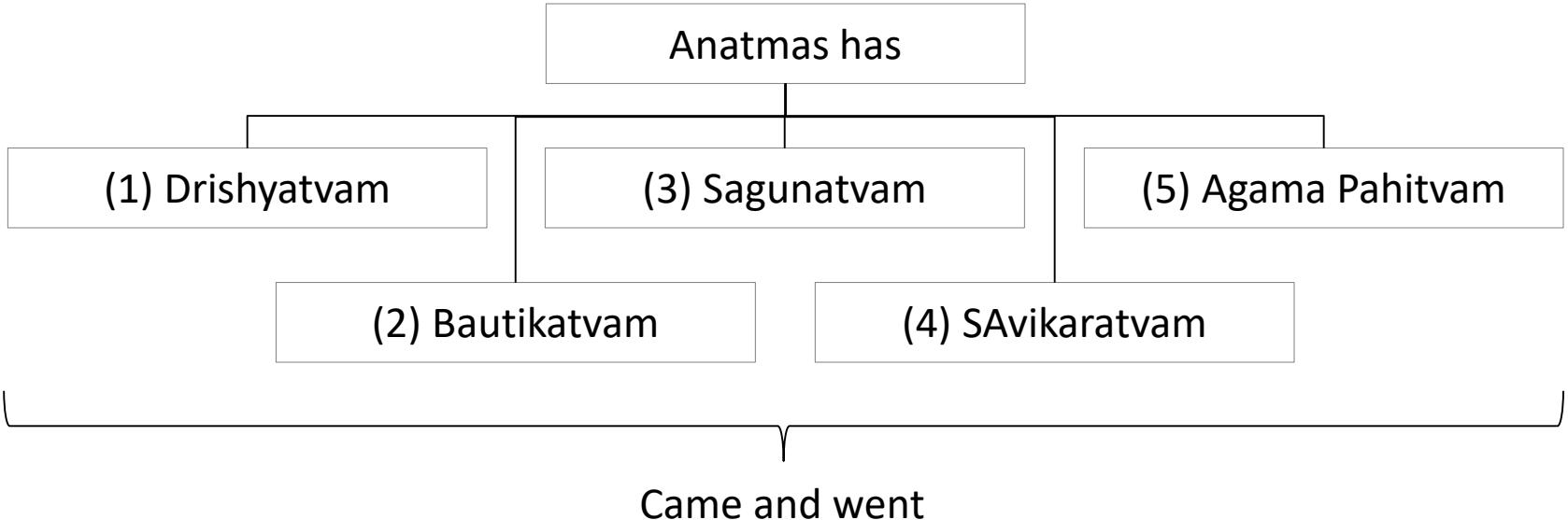
a) Buddhy-adinam Anatmatvam :

- Anatma status of body, mind or Anatma separation in form of body – mind etc, Pancha Anatma – possession, profession, family, body, mind.
- 5 create feeling that I am not free, liberated.
- Anatma status of them Siddhayati / can be easily established.

b) Lingadapi Anatmatam Siddhayati :

- Using reasoning.
- Lingam represents Anumanam, reasoning.
- By reasoning Atma can be separated from Anatma.

5 Reasons :



- Refer summary of chapter 2.
- With reason, can separate Atma – Anatma, but can't falsify Anatma.

c) Tanvata Nivrityatvam Na Sambavati :

- By reasoning process Anatma Nivritti, falsification, Mithyatva Nishchaya does not take place.
- Not physical difference, but falsification.

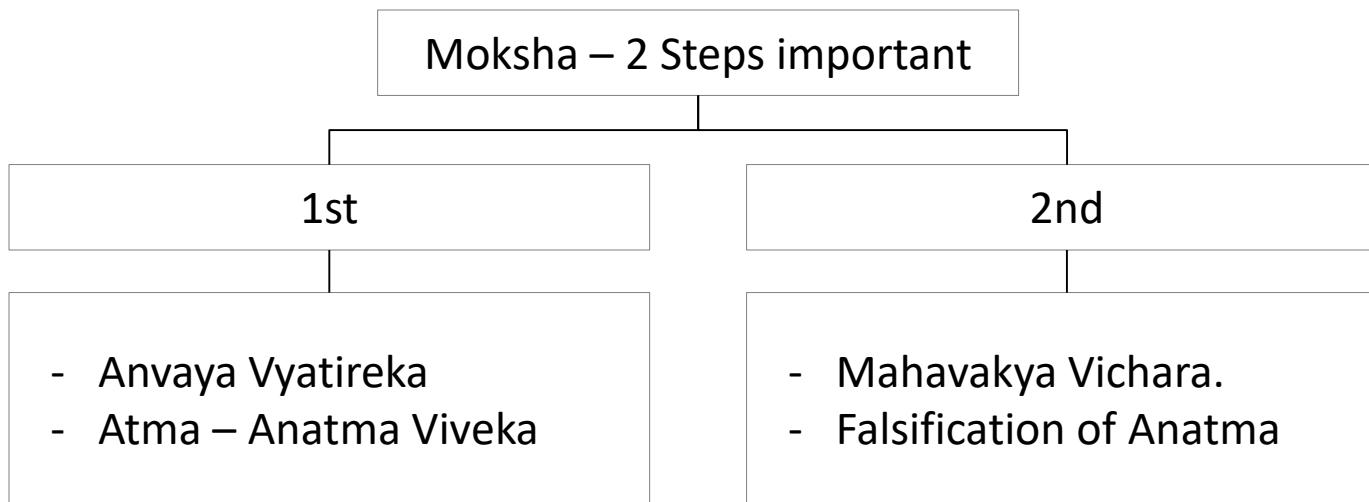
d) Na Sidhyati :

- Moksha can never be accomplished by Anvaya Vyatireka.

e) Vakyam Samashraye :

- For Moksha, Mahavakya Vichara must be done.
- Dwell on Vakyam in form of Sravanam, Mananam, Nididhyasanam until falsification takes place.

Revision : Verse 33



- Without Mahavakya Vichara, Anvaya Vyatireka is incomplete.
- Without Anvaya Vyatireka, Vakya Vichara not fruitful.
- Both must be given equal importance.
- Their implementation must be sequential, not simultaneous.
- Anvaya Vyatireka 1st.
- 2nd – Vakya Vichara.

- What is problem if you stop with Anvaya Vyatireka?
- Pancha Anatma will be separated from Atma.
- This separation done with logic using 5 reasons.
- Drishyatvam, Bautikatvam, Sagunatvam, Savikaratvam, Agama Pahitvam.
- With 5 reasons Anatma can be separated.

Problem :

- Will continue to remain in Δ format.
- Sense of Samsara will not go away.
- Look forward to Moksha as future event.
- For Δ format to go away, Binary format must come.
- Anatma separation not enough, Anatma Mithyatva Nishchaya, falsification extremely important.
- Only then, can come to Binary format.

Aham	Drishyam
Satyam	Sarvam Mithya

- Can claim I am free here and now when Anatma Mithyatvam is established.
- Atma Satyatvam is claimed.

a) Tavata Nivritti Na Eti :

- By merely separating Atma from Anatma, Nivritti – falsification does not take place.
- Mahavakya Vichara helps to claim “I am Brahman”.
- Direct benefit of knowing Mahavakya is to know :
 - I Atma am Brahman.
- Mahavakya does not directly talk about Anatma but talks about Jivatma Paramatma Aikyam.
- Conclusion about Anatma, we have to derive through corollary.
- I Atma am Brahman.

Brahman	Anatma – Everything else other than Brahman
Karanam	Jagat – is Karyam, Mithya

- Aham Satyam, Anatma Mithya, bring this information here.

Question :

- How you say Brahman is Satyam, Anatma Jagat is Mithya?

Answer :

- During Tat Pada Vichara, seen Brahman as Karanam.
- Entire Anatma Prapancha is Karyam.
- Universe including Pancha Kosha.

Taittriya Upanishad :

- Anatmatva Nishchaya.
- Karyatva Nishchaya, Nama rupa Nishchaya, Mithyatva Nishchaya, Pancha Kosha Viveka Pravilapanam.
- Brahma Satyam, Anatma Mithyatvam established.

b) Siddhi Granthas, Taittriya Vakyam Samashraye.

Verse 34 – Introduction :

न केवलम् अनुमानमात्र-शरणोऽभिलषितम्
अर्थं न प्राप्नोति इति, अनर्थं च आप्नोति इत्याह ।

*na kevalam anumāna-mātra-śaraṇo 'bhilaṣitam
arthaṁ na prāpnotīty anarthaṁ cāpnotīty āha*

One who depends on mere inference (i.e. reasoning) not only does not reach the desired goal, but also attains the evil. So it is said. [Introduction – Chapter 3 – Verse 34]

- Mahavakyam alone is capable of Jagan Mithyatva Anatmatva Nishchaya.
- Suppose person ignores Mahavakya Sruti Pramanam, any amount of Pratyaksha, Anumanam, reasoning, Tarqa, science can't arrive at Jagan Mithyatvam.
- Pratyaksha can't prove Jagan Mithyatvam.
- Pratyaksha will say Jagan is Maha Satyam.
- Anumana or Tarqa can't prove Jagan Mithya as it is based on Data from Pratyaksham.
- In Advaitam, Jagan Mithyatvam is important to note.

• Our Vehement Argument :

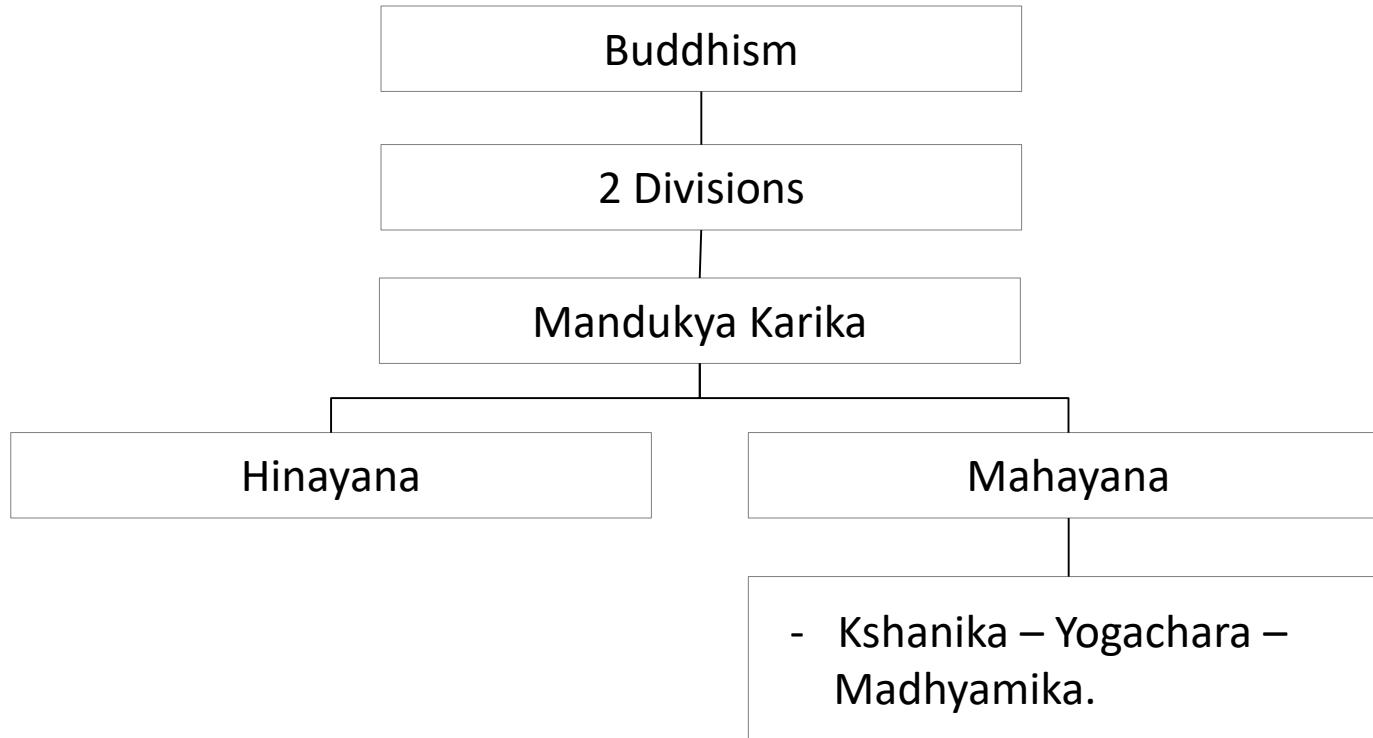
Without Jagan Mithyatvam, can never have Moksha.

- Anatma as Vishwarupa Ishvara is temporarily useful in Karma Yoga level.
- To reduce Raaga Dvesha, Anatma as Vishwarupa Ishvara will not solve problem of Moksha.
- **In Jnana Yoga, Anatmatma Mithyatva Nishchaya is done which alone will give liberation.**

- If Anatma Mithyatvam is not established, Sanchita, Prarabda, Agami Karmas will never be falsified, Punar Janma never falsified.
- Can exhaust Prarabda but Sanchita will give another Janma.
- How can I escape rebirth as long as Sanchitam is Satyam for me?
- Therefore Jeeva will never get liberation.
- Ishvaras liberation is because of knowledge without Sravanam, Mananam, Nidhidhyasanam.
- Ishvara knows Jagan Mithyatvam. If he does not know, Job will be uncomfortable.
- Create universe, manifest Jiva regularly, give Dukha Karma Phalam, old age, degenerative disease, Karma Phala Dhata, see screaming in ICU, Sarva Sakshi, can't sleep.
- Ishvara will not be liberated if he does not know Jagan Mithyatvam.
- Jiva, Devata, Ishvara has to know Jagan Mithyatvam.

Anumana Matra Sharanaha :

- If person takes refuge only in Tarka Pramanam, uses, resorts to only Tarqa, not Veda, will never arrive at Jagan Mithyam.



- Both try to establish Jagan Mithyatvam through Tarqa.
- We refute.
- Without accepting Veda can't prove Jagan Mithyatvam.
- Anumana Matra Sharanaha.
- Philosopher believes only in Anumana, Nastika not accepting Shabda Pramanam.

a) Abhilasha Artham Na Prapnoti :

- He can never attain goal of falsification of universe without Veda Pramanam.
- Desired conclusion : Mithyatvam of Universe.

b) Iti Na Kevalam :

- Not only this is the problem, that he cannot arrive at Jagan Mithyatvam, there is another problem.

c) Anartham Na Apnoti :

- He will get into several problems.
- Continuation in Δ format, I am Jiva chased by 9 Grahas, Prayaschittam, Devatas, exhaust Prarabda, have Sanchita, Punarjanma.
- If by knowledge, Prarabdham is falsified, then no question of Sanchitam.
- Anartham = Nava Graha Bayam.

Verse 34 :

अनादृत्य श्रुतिं मोहात् अतो बौद्धास्तमस्विनः ।
आपेदिरे निरात्मत्वम् अनुमानैकचक्षुषः ॥ ३४ ॥

*anādr̥tya śrutim mohād ato bauddhās tamasvinah
āpedire nirātmatvam anumānaika-cakṣuṣah*

Disrespecting Sruti because of delusion, the ignorant Buddhists who made use of inference as their sole guide got the no-Self doctrine. [Chapter 3 – Verse 34]

- What is the greatest Blunder by Mahayana Buddhists, Shunya Vada Buddhists, Nihilist Buddhist, Nagarjuna (Lived before Shankara).

a) Tamasvinaha :

- Overpowered by Tamo Guna.
- Had sufficient intelligence to use Tarqa Pramanam.

- Nagarjuna was greatest logician, formulated “Chatushkoti Tarqa”.
- Shankara adopted some of his arguments in his writings.
- Problem of Buddhist :
 - Don't understand limitation of Tarqa.
- Tarqa functions only in empherical field.
- Can never enter absolute truth.

Gaudapada – Mandukya Karika :

स्वसिद्धान्तव्यवस्थासु द्वैतिनो निश्चिता दृढम् ।
परस्परं विरुद्ध्यन्ते तैरयं न विरुद्ध्यते ॥ १७ ॥

svasiddhāntavyavasthāsu dvaitino niścītā dṛḍham |
parasparam virudhyante tairayam na virudhyate || 17 ||

The dualists obstinately cling to the conclusions arrived at by their own enquiries (as being the truth). So they contradict one another; whereas the Advaitin finds no conflict with them. [III – K – 17]

- Each cancels other, no one knows absolute truth.

Katha Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्ग्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneyā prokta 'neynaiva sujñanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [I – II – 9]

Can't be used to arrive at truth

Can be used to extract truth
from Shastra

- Therefore Brihadaranyaka Upanishad :

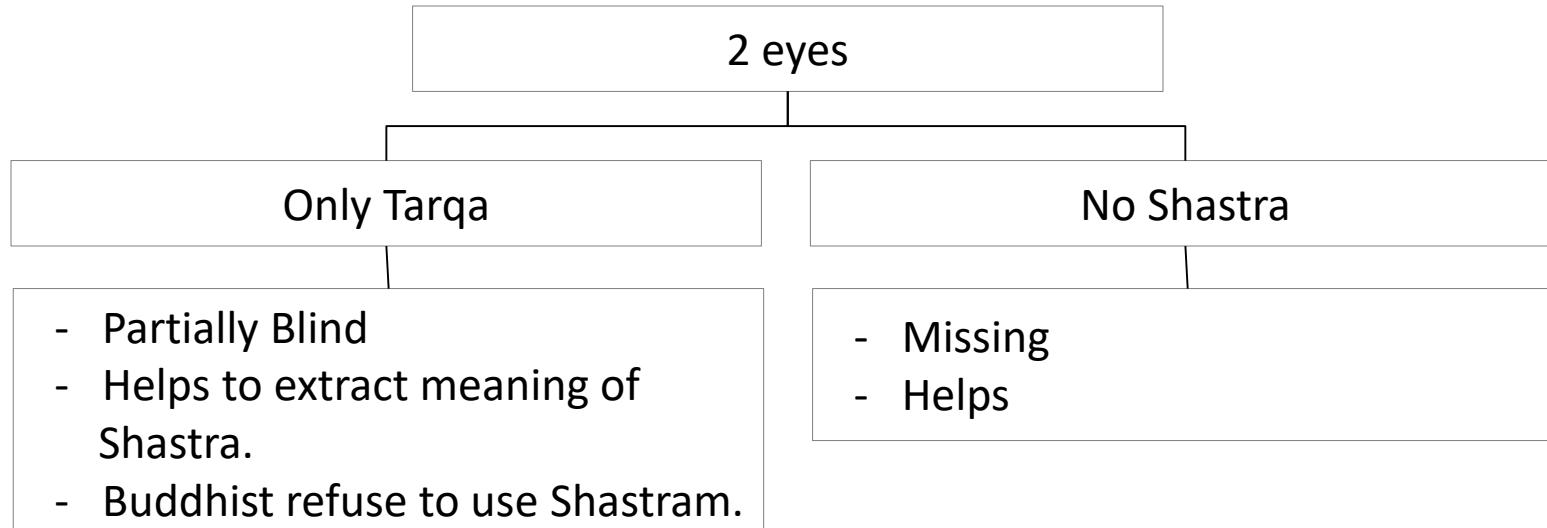
स हौवाच, न वा अरे पत्युः कामाय पतिः प्रियो
भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा
अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पुत्राणां
कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः
प्रिया भवन्ति । न वा अरे वित्सस्य कामाय वित्सं प्रियं
भवति, आत्मनस्तु कामाय वित्सं प्रियं भवति । न वा
अरे पशुनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु
कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः
कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं
भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति,
आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां
कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः
प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया
भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न
वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु
कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां
कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय
भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय
सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः—श्रीतब्यो मन्तव्यो निदित्या-
सितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात
इदं सर्वं विदितम् ॥ ५ ॥

sa hoväca na vä are patyuù kämäya patiù priyo bhavaty
ätmanastu kämäya patiù priyo bhavati
na vä are jäyäyai kämäya jäyä priyä bhavaty
ätmanastu kämäya jäyä priyä bhavati
na vä are puträiò kämäya puträù priyä bhavanty
ätmanastu kämäya puträù priyä bhavanti
na vä are vittasya kämäya vittaò priyaò bhavaty
ätmanastu kämäya vittaò priyaò bhavati
na vä are paàünäö kämäya paàavaù priyä bhavanti
ätmanastu kämäya paàavaù priyä bhavanti
na vä are brahmaiaù kämäya brahma priyaò bhavaty
ätmanastu kämäya brahma priyaò bhavati
na vä are kàatrasya kämäya kàatraò priyaò bhavaty
ätmanastu kämäya kàatraò priyaò bhavati
na vä are lokänäö kämäya lokäù priyä bhavanty
ätmanastu kämäya lokäù priyä bhavanti
na vä are devänäö kämäya deväù priyä bhavanty
ätmanastu kämäya deväù priyä bhavanti
na vä are vedänäö kämäya vedäù priyä bhavanty
ätmanastu kämäya vedäù priyä bhavanti
na vä are bhütänäö kämäya bhütäni priyäi bhavanty
ätmanastu kämäya bhütäni priyäi bhavanti
na vä are sarvasya kämäya sarvaò priyaò bhavaty
ätmanastu kämäya sarvaò priyaò bhavaty
ätmä vä are draáúavyaù àrotavyo mantavyo
nididhyäsitavyo maitreyy ätmani khalvare dýiáue
àrute mate vijñäta idao sarvaò viditaò ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- Mantavyaha involves using logic to extract truth from scriptures.

b) Anumanam Eka Chakshusha :



- What blunder they committed?

c) Mohat Srutim Anadritya :

- Because of delusion, partial blindness, ignored Sruti Pramanam.

Modern Advaitin – New Group :

- Don't accept Sraddha in Shastra because faith is associated with religion which science doesn't accept.
- Science negates religion, faith, Shastra.
- Advaitam can't be established logically.
- What happened?

d) Niratmatvam Apethine :

- Culmination of Buddhism was by Nagarjuna.
- Had Jagan Mithyatva Nishchaya, Anatma Mithyatvam and also Atma Mithyatvam.

Observed	Observer
Mithya	Mithya

- Sarvam Mithya, Adhishtanam for everything is Shunyam, nothingness, this is consequence of Anumana Eka Chakshuhu.
- Niratmatvam is negation of Atma also.
- Negation of Anatma, we agree.

- Shunyavadin extends to Atma also.
- Jadam and Chaitanyam both taken by them as Mithya.
- What is truth?
- Shunyam, regularly proved in sleep.

Dakshinamurthi Stotram :

देहं प्राणमपीन्द्रियाण्य प चलां बु द्धं च शून्यं वदुः
स्त्री बालान्ध जडोपमास्त्वह मति भ्रान्ताभृशं वादिनः ।
मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ५ ॥

deham prāṇamapīndriyāṇyapi calām buddhim ca śūnyam viduh
strī bālāndha jaḍopamāstvahamiti bhrāntābhṛśam vādinah |
māyāśakti vilāsakalpita mahāvyāmoha samhāriṇe
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 5 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

- To refute Shunya Vada, Shankara writes 6th sloka in Dakshinamurthi Stotram.

राहुग्रस्त दिवाकरेन्दु सद्वशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्ञायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadrśo māyā samācchādanāt
sanmātrah karanopa samharaṇato yo-bhūtsuṣuptah pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- Oh Mahayana Buddhist!
- How do you talk about Shunyam, nonexistence, nothingness in sleep?
- Need Shunya Sakshi Chaitanyam.
- Accept Shunya Sakshi, then no Shunyam which is Sat Brahma Aham Asmi.
- They negate Sat Brahma because of Moha, Niratmatvam Apetare.
- They arrived at, Apadanam, concluding.
- Sureshvaracharyas humble instruction :
 Use Tarqa, not Sruti as primary Pramanam to arrive at Advaitam.
- Have Sraddha in Veda Pramanam.
- Sraddha = Upajeevya Pramanam, Svata Pramanam.
- **Following is topic in following verse :**
 Sraddha in Shastram.